

*11-2a*  
**A Catechisme, or a  
Christian doctrine necessarie  
for Chyldren and the igno-  
rant people.**

**The first Chapiter, of Faith**

**What is man?**



**M**AN is a reason-  
able creature of God  
whiche God hath  
made mercifully  
of a body & a soule.  
As concerning the  
bodie, he is mortall lyke vnto  
beastes. But as concerning the  
soule, he is immortal like vnto  
Angels,

A Catechisme, or  
Angels, made after the likenes and  
Gen. 1. image of God, that is to say, with  
power of knowledge & loue, apte  
to receiue felicitie, & true blessed-  
nes: which consisteth in the cleere  
knowledge and fruition of God.

Whom doo ye cal a Christian  
Catholike man?

**H**Ym, that hath receiued the Sa-  
crament of Baptisme, where-  
by he is made a membre of the Ca-  
tholike Church, and doth professe  
in hart, worde, and dede, the whol-  
some doctrine of Iesus Christ, and  
of the Catholike Church, and  
doth not consent, nor agree to any  
strange



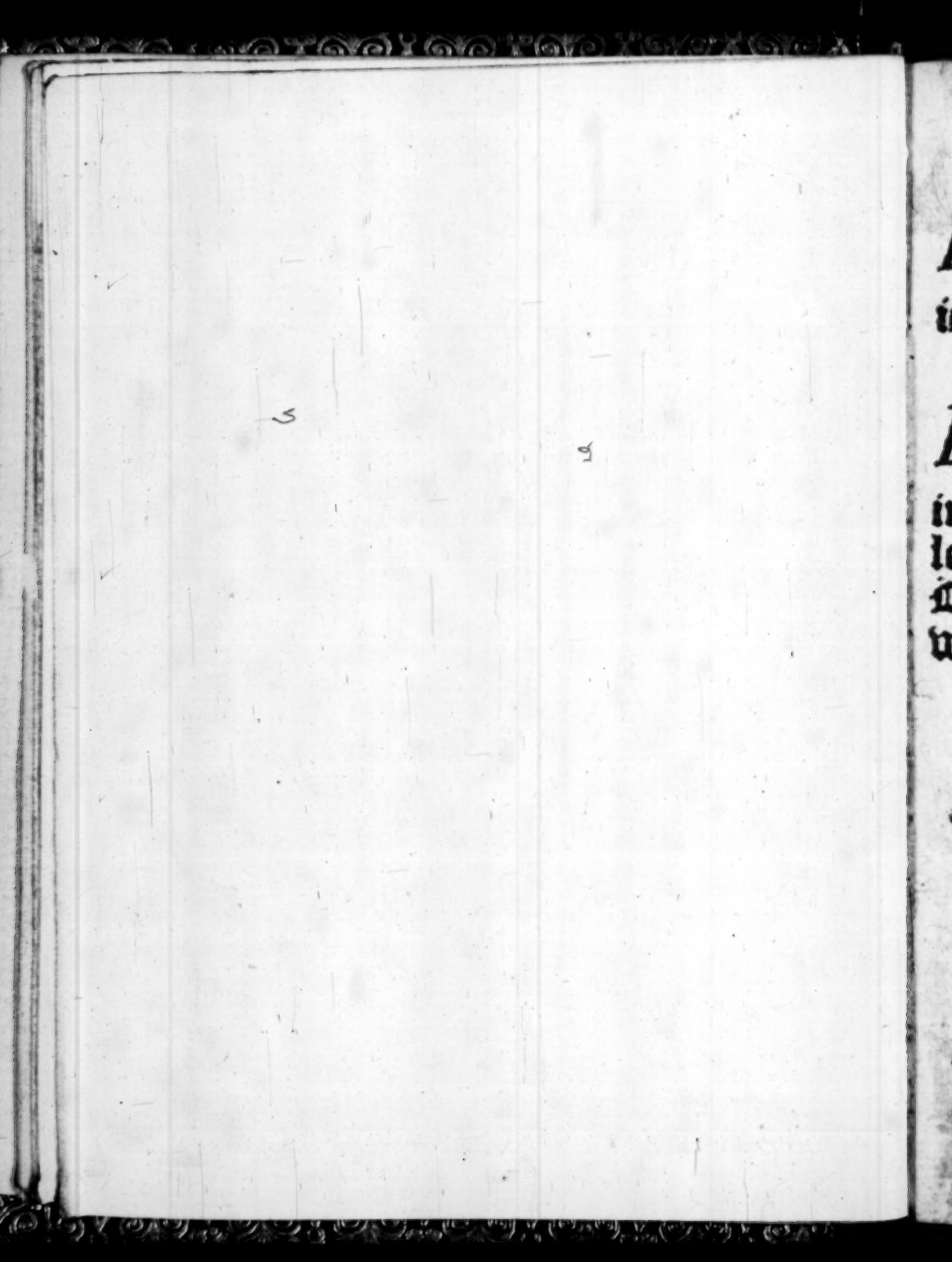
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of the faith.

**F**irst, we must come vnto God *Heb. 11*  
by Faith: for without Faith it  
is impossible to please God.

What is Faith?

**F**aith is the gift of God, & light  
wherby we be lightened with-  
in, and assuredly be induced to be-  
leue al things that be reuealed in  
Christes Church to vs, either by  
worde written, or vnwritten.

*Of the Articles of the  
Faith.*

What is the summe of Faith, or  
chief points that we must  
beleue, if we wil be  
saued?

**I**s

**The**

## The Articles

**T**he twelue Articles of our  
Crede that y<sup>e</sup> Apostles made:  
euerie one of the Apostles  
made one Article, as here folow-  
eth.

*S. Petrus.*

**I** Belene in God the Father al-  
myghty, the Creator of heauen  
and earth.

*S. Andreas.*

**A**nd in Iesus Christ his on-  
ly Sonne our Lorde.

*S. Ioan. Euangelist.*

**W**hich was conceived by the  
holy Ghost, borne of the vir-  
gin Mary.

*S. Ia<sup>e</sup>*



of the faith.

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*S. Iacobus Maior.*

Suffered vnder Pōce Pilate, was  
crucified, dead and buryed,

*S. Thomas.*

Descended into hel, the thyrde  
day he rose againe from death.

*S. Iacobus Minor.*

Ascended into heauen, and  
sitteth on the right hande of  
the Father almyghty.

*S. Philippus.*

From thence he shall come to  
iudge the quicke and deade.

*S. Bartholomeus.*

Belene in the holy Ghost.

B ij

Sj

The Articles

*S. Matthæus.*

**T**he holy Catholike Churche,  
the Communion of Saintes.

*S. Simon.*

**T**he forgeuenes of sinnes.

*S. Iudæus Thad.*

**T**he resurrection of the bodie.

*S. Matthias.*

**T**he life euerlasting. Amen.

**W**hat meaneth the first article? I  
beleue in God the Father al-  
mightie, Creator of hea-  
uen and earth.

**W**e must beleue in God the Fa-  
ther almighty, the first per-  
son

of the faith.

6

son in Trinitie, the creator and maker of heauen and earth, and of all creatures therein, both visible and inuisible.

What meaneth the second article? In Iesus Christe his onely Sonne our Lorde.

**W**e must beleue in Iesus Christ the second person in Trinitie, his only sonne our Lord, begotten of his Father before the beginning of the world: Very God of the true God, light of light, being of the same substance with the Father.

B iii

what



## The Articles

3. What meaneth the thirde article  
of our Crede? Which was cō-  
ceiued by the Holy  
Ghost.

**W**E must beleene, y<sup>e</sup> our Lord  
Jesus Christ was conceived  
in the wombe of the virgin Ma-  
rie, taking flesh and bloud of her  
(by the working of the holy Ghost  
Luc. without seede of man) which Con-  
2. ception was immediatly after the  
Salutation of the Angel Gabriel  
and her Consent. So he was borne  
of the blessed Virgin Mary after  
nine monethes, being very God  
and perfite man,

What

of the faith.

7

What meaneth the fourth article?

40

Suffred vnder Ponce Pilate,  
was crucified, dead  
and buried.

Mat.

**W**e must beleue, that Christ  
our Lord being without spot  
of synne, was condemned to suffer  
death (Ponce Pilate being iudge)  
he was cruelly crucified, he gaue  
vp the ghost vpon the Crosse, he  
was buried with great reuerence  
of Ioseph and Nicodemus.

20.

What meaneth the fifth article?

He descended into hel, the  
third daye he arose  
again?

B iij

we

## The Articles

**3.** **W**e must beleue, that Christ his  
**Mat.** body lying in the grane, his  
**28.** soule descēded into hel: not to suf-  
**Luc.** fer paines, as some heretikes doe  
**14.** say, but for consolation and cōfort  
**Ephe.** of many ffatheres there, and out of  
**4.** that place called Lymbus Patrum,  
**2. Cor.** he loosed the soules of the blessed  
**15.** ffatheres from captiuitie, and ca-  
ried them away with him: the third  
day he rose againe from death to  
life, manifestly shewing him selfe  
to his Disciples, eatig with them,  
**Act. 1.** and speaking of the kingdome of  
God.

What meaneth the sixth article? He  
ascended into heauen.



**W**e must beleue, that our Lord  
 Iesus Christ, after that he had  
 don al things necessarie for our re-  
 dēption in his manhode, the xl. day  
 after his glorious resurrection, in  
 the same manhod meruelously as-  
 cended into heauē with great glo-  
 ry & triūph, carying with him the  
 soules whiche he had loosed from  
 captiuitie, & bōdage of the Diuel.  
 And there doth sit on the right hād  
 of God the Father, that is to say,  
 Christ assumed into heauen, is  
 peaceably in great glory & maie-  
 sty, both iudgeth and disposeth all  
 things quietly & peaceably with  
 God y<sup>e</sup> Father in euerlasting bles-  
 sednes (which is vnderstanded by  
 the

6.

Act. 1.

Mar.

16.

Luc.

24.

Heb. 2.

## The Articles

the right hande ) where his seate  
was prepared from the beginning  
of the worlde.

7. What meaneth the seuenth arti-  
cle? From thence he shal  
come to iudge the  
quick and the  
dead.

Mat. 25. **W**e must beleue, that Christ our  
Lorde, at the day of iudge-  
ment, in mans foorme like as he  
did ascende, so shal come from hea-  
uen: to receiue the good people to  
eternal ioye, and to iudge the bad  
people to perpetual paine.

What

of the faith.

9

What meaneth the eight article?  
I beleue in the Holyghost.

**W**E must beleue in God the ho-  
ly Ghost ( the third person in Ioan.  
15.  
Trinitie) proceeding from the Fa-  
ther and the Sonne, being equall  
in power with them. we must be-  
leue, that he teacheth the Catholik  
Church al truth, and hath appoin- Act.  
10  
ted the Bishops to gouerne and  
rule the said Church, and that he  
sanctifieth vs by the holy Sacra-  
ments.

What is the meaning of the ninth  
article? The holy Catholike  
Church.

**me**



## The Articles

9. **W**E must beleue one, holy, Catholike and Apostolike Church: and we must beleue the doctrine that is taught therein.

What is the Church?

**T**he Church is a visible company of people, first gathered together of Christ and his disciples, continued vnto this day in a perpetual succession, in one Apostolike faith, liuing vnder Christ the heade: and in earth, vnder his Vicar, Pastor and chief Bishop.

Aug. c. 4. contra epistolam fundamenti.

Why is the Church called one?

**B**ecause thereby are excluded all congregations of the malignant Church, which are diuided into sun

fundry schismes, sects, & opinions in  
doctrin, as the Lutherā Church  
doth not agree with the Zuingli-  
ans, nor the Zuinglians with the  
Anabaptists, &c. Therefore Christ  
his Church is called one, being ga-  
thered together in one spirit of Je-  
sus Christ. In this Church is con-  
fessed & worshipped one God, one  
faith is confessed and taught, one  
baptism & one vniforme order of  
Sacramēts are ministred without  
schism or diuisiō, hauing one Head  
in earth, Gods Vicare in the A-  
postolike see, successor to S. Peter.

Ephes.  
4.

Why is that Church called holy?  
Because in it we be sanctified &  
made

Ephes.

## The Articles

made holy in receiuing so many  
2. Cor. benefits of God, as we haue recei-  
6. ued: the Church being Christes  
deare spouse, the pillar and founda-  
tion of truth, Christ hath sanctified  
it by his pretious bloodshedding,  
the blessed Martyrs haue suffred  
truel martyrdom therein. And ma-  
ny miracles haue bene wrought  
therein by the Apostles, Martyrs,  
Confessors and Virgins, for the  
confirmation of their doctrine.

Why is the Church called  
Catholike?

Mat.  
28.

Because euerywher at al tymes  
and in most persons it both is,  
and hath bene.

why



of the faith.

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Why is the Church called  
Apostolike?

**B**Ecause it is founded vpon the  
Apostles, and in this Church  
we can shewe and proue by lineal  
descent in the see of Rome, a suc-  
cession of bishops, which haue re-  
ceiued and kept the Scriptures  
with the true exposition thereof,  
traditions and obseruations, fro  
the Apostles to these our dayes,  
from one to an other: so that the  
true doctrine, principal traditiōs,  
general obseruations and custo-  
mes vsed in the Church at this  
day, we are able to shew instituted  
or allowed by the Bishops succe-  
ding



## The Articles

ding lyneally to the Apostles Peter and Paule, which did sitte at Rome, there laying a foundation of Christ his Church, and also suffered martyrdome there.

What is the Communion of Saints?

**W**E must beleue, that al good faithful Christiā people, whether they be in heauen, earth, or purgatorie, be members of Christ his mystical body (which is the Church) and communicate and participate one with an other. The Saintes in heauen doe pray for vs in earth, and we participate of the benefite of their prayers and merits.

of the faith.

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merits. we that be in this worlde  
doe communicate one with an o-  
ther in prayers and the sacrifice of  
the Masse, with all good spiri-  
tuall thinges, that be done in the  
vniuersal Church: we ought to  
pray for them that be in purgato-  
rie, & thei may participate with vs  
of the sacrifice of the Masse, and of  
our prayers, & other good dedes,  
and take reliefe and benefite there-  
of.

What meaneth the tenth arti-  
cle? Forgeuences of  
synnes.

**W**e must beleue (if we remayn A.R. 1:  
stil in the Catholike Church  
the) to haue remission & forgeue-  
nes

## The Articles

nes of synnes : whiche is by the holy sacraments that take their efficacy and strength of the merites of Chyistes passion.

What meaneth the eleuenth Article? ¶ he resurrection of the body.

1. Cor. 15. **W**e must beleue, that although our bodies dye, and be eaten with wormes, or with wilde beastes, or other wayes consumed: yet at the day of iudgement the same bodies with the same fleshe and bones shal aryse againe, & be vni-  
ted to our soules againe.

what



of the faith.

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What meaneth the twelfth Article? The life euerlasting.

**W**e must beleue, that at the day of iudgement, our soules and bodies shal be ioyned together. And we must comine before Christ, to geue a reckening of our owne dedes, and they that haue done wel, shal goo to euerlasting toy both body and soule: and they that haue done euil, shal goe to euerlasting paines both body and soule: so that after this life, is an euerlasting life, either in toy, or payne. This is the Catholike faith, Atha. he whiche except we wholly and

C ij

fled-



## The Articles

stedfastly beleue, without doubte  
we shal perishe to euerlasting dā-  
nation.

What is the somme of al the ar-  
ticles of our Crede?

**T**O beleue in hart, and confesse  
2. Ioan. with mouth, that our Lorde  
4. God being moſte myghty in po-  
wer, prudent in wyſdom, of an in-  
Rom. 12. finitie goodnes, is one in nature  
and ſubſtāce, and thre in perſons,  
the Father, the Sonne and the ho-  
ly Ghoſt, ſo that theſe thre are  
one true, eternal and incompre-  
heſibile God: of whom, by whom  
and in whome al thinges are. **Re**

pecial

of the faith.

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pecially yet Creation apperteyneth to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost.

Who be alienated and vtterly separated from the Church of Christ?

**T**he Jewes, and al Infidelles, and they that by apostacie forsake their faith. And heretikes, which although they be christened, yet obstinately defend errour against the Catholike faith. Moreover Schismatikes, whiche separate themselves from peace & Catholike vnitie: also they that be  
C in law

Mat.  
18.

1. Cor.  
5.

## The Articles

lawfully excommunicated. All these  
maner of people, are excluded fro  
the Communion of Saintes, the  
participation of Sacraments, and  
suffrages of the Church: which be  
cleane voyde of a spiritual life, and  
are in bondage of the diuel.

What is the moste plaine rule of  
faith, whereby Catholikes be  
discerned from he-  
retikes?

**T**he moste plaine rule to know  
a Catholike is: They that doe  
professe the faith of Christ, and the  
whole authoritie of the Church,  
and stedfastly doe holde the doc-  
trine



of the faith .

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trine and faith of the Church,  
whiche the Doctours and Pa-  
stours of the Catholike Church  
do define and teache to be beleued,  
are Catholikes. For he that wil  
not obey the Church ( Christ him-  
self saith) let him be takē as a Hea-  
then and Publican. He shal not  
hane God to be his father, that wil  
not hane the Church to be his mo-  
ther.

Mat.

18.

Cypri.

*The Second Chapter.*

*Of Hope.*

*Spe saluati sumus.*

*By hope we are saued.*

*C iij*

*whas*



Of the Pater noster.

What is Hope?

**H**ope is a vertue geuen from  
God aboue, wherby we looke  
for the goodnes of our saluation  
and euerlasting life with a sure  
trust.

Whereof may we learne the right  
maner and way to trust and  
aske necessities of  
God?

Mat. 6: **O**f our Pater noster, which our  
Lorde and maister with his  
owne mouth, hath taught and ap-  
pointed vs to learne: wherein be  
seuen petitions, as here foloweth.

Dur

Of the Pater noster, 16

Our Father which art in hea-  
uen, halowed be thy name.

Thy kyngdome come.

Thy wil be done in earth, as it  
is in heauen.

Geue vs this daye our dayly  
bready.

And forgeue vs our trespases,  
as we forgeue them that trepasse  
against vs.

And leade vs not into tempta-  
tion.

But delyuer vs from euill.

Amen.

What meaneth the beginning of  
this prayer? Our Father which  
art in heauen.

It is

## Of the Pater noster.

Rom. 8 **I**s a pzeface, which putteth vs  
Gal. 4. in remembrance of an high and  
Ephe. 1 singular benefite, that Christ our  
Saviour hath obteyned through  
his merites: whereby God the fa-  
ther is content to receiue and take  
vs as his Childzen and heyres by  
adoption. And by this sweet name  
of the father, we are prouoked and  
allured, both to loue him agayne,  
and also to pray with great trust.

What meaneth the first peti-  
tion? Thy name be  
halowed.

**B**y this petition we desyre, that  
like as God the Father is holy  
by nature, so by grace in the holy  
Sacra



Sacramentes we may be made holy and be sanctified, & that this gyft of holy feare ( least we should offende God ) be so firmly planted in our hartes, that thereby all corruption of synne, be expelled & excluded from vs, & that the loue of God be so kindled in our hartes, with purenes of life, that with al our might and strength we may indenuour our selues, to magnify, extol, and praise the honour, worship, and magnificence of the eternal Majesty, and what so euer apperteyneth to the glory of the most high and myghty God the Father.

what



Of the Pater noster.

What meaneth the Second petition? Thy kingdom come.

**B**y this petition we desyre and aske, the glozy of the heauenly kingdom, and euerlasting felicity to be geuen to vs, that spedily we may reigne with Christ for euer: which petition must be obteyned by humilitie and mekenes on our partes, applying our selues to Gods mercy and pytie.

What meaneth the third petition? Thy wil be don in earth, as it is in heauen.

**By**

Of the Pater noster.

18

**B**y this petition we aske and desire the helpe of the diuine grace to be geuen to vs: that willingly, sincerely, and constantly, we may fulfil the wil of God the Father in earth, as the blessed company doe in heauen.

Rom. 8  
Mat. 25.

What meaneth the fourth petitiō?  
Geue vs this day our dayly  
breade.

**W**e desire and aske, that those things may be geuen to vs, whiche apperteyn to the nourishment, and sustentation of the life of our bodies and soules: as meat, drinke and clothing, the worde of God.

1. Tim. 6.  
Mat. 4.

Of the Pater noster.

God, and the Sacramentes of the  
Catholike Church.

What meaneth the fifth petition?  
Forgeue vs our trespases  
as we, &c.

**W**E desyre pardon and for-  
geuenes of our synnes, be-  
ing ready to forgeue and remitte  
what offence so euer any hath  
committed against vs: and so he  
that is not with al men in Chari-  
tie, can neuer truly say his Pa-  
ter noster. And as we shew mer-  
cy, pitie and compassion vpon the  
poore, and to our inferiours that  
haue nede of vs: so God wil shew  
mercy,



Of the Pater noster.

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mercy, pitie, and compassion vpon vs.

What meaneth the sixth petition?  
And leade vs not into  
temptation.

**W**e desyre, that in so greate imbecillitie, frailty, & weakenes of life we may be vnderlette and vpholden with a diuine power and strength: and that we may be defended against the diuel, the flesh and the worlde, least by any meanes we be ouercomen with temptation of our saied ghostly enemies, and geue consent.

what

## Of the Pater noster.

What meaneth the seventh petition? Delyuer vs from euil.

**W**E desyre God the Father, that of his gentil beneficialnes he woulde delyuer vs from al aduersities, and miseries, both of body and soule, and from al occasions of the same in this present life and in the life to come. Amen (whiche is as much to say in English as, so be it) signifieth the hope to obtain al, that is contained in the petitions before goyng.

What is the somme of the foure first petitions?

By

Of the Pater noster. 20

**B**y the first petition we desire,  
that the honour and glory of  
the diuine maiestie may be reuerē-  
ced and halowed among vs.

By the seconde we desyre our  
owne felicity. 20

By the thirde petition we desire  
due obedience to God. 30

By the fourth, necessary susten-  
tation of our bodies and soules. 40

What is the somme of the other  
three petitions?

**T**he other three petitions con-  
teine the euil things and misē-  
ries, that we ought to put away  
with prayer, as synnes, whiche  
shut vp the kingdome of heauen  
D from



## Of the Pater noster .

from vs. And temptations, which draw vs from God to synne. And calamities both of this life, and the life to come, except we be holpen by a diuine grace. So our Pater noster teacheth vs, both to aske good things, and to put away euil thinges by prayer.

## *Of the Aue Maria.*

Whereof came this maner of Salutation to the blessed Virgin Mary?

**T**he first parte came of the example of the Angel Gabriel, which with great reuerence and hu-

humilitie did salute the Virgin  
Marie, being sent from God, to  
shew the wonderful Incarnation  
of our Saviour Christe our Re-  
demer, saying: Haile ful of grace,  
our Lorde is with thee. The se-  
conde of the example of S. Elis-  
abeth, whiche being replenished  
with the holy Ghost, did salute  
her, saying: Blessed art thou a-  
monge women, and blessed is the  
fruite of thy wombe. Now the  
continuance of this maner of sa-  
lutation, comineth of the vse, and  
custome of the Catholique Chur-  
che, being taught by the holy  
Ghost, this Angelical salutation,  
to be a very necessarie prayer of  
D y laud

## Of the Aue Maria.

laud and praise, to be often said,  
and to be ioyned to our Water no-  
ster.

What fruite or profit doth this  
Salutation bring vs?

**I**t doth reuine and stirre vp in  
vs, the gracious and healthfull  
memorie of the holy Virgin Ma-  
rie, and our Lordes Incarnation.  
And furthermoze it doth admo-  
nish vs, and put vs in remem-  
brance, that we may seeke to get  
the gracious fauour of the Virgin  
to make intercession for vs to  
God.

What may we beleue of this  
Salutation?

The



**T**he excellent giftes and praises  
of the incomparable Virgin:  
that shee was replenished, & ful-  
filled with the giftes of God, and  
with most singular vertues: that  
she was a Virgin and Mother:  
that shee was blessed among all  
women of al times: that shee was  
Mother of the King of al Kings,  
mother of Christ our Lord God.  
Also that shee was the procurer of  
grace, and mother of life, which is  
Christ him selfe.

Why is the Aue Maria vsed so  
ofte to be said for a praier,  
seeing ther is no peti-  
tion in it?

**D** it

**who**

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**D** it

**who**



## Of the Aue Maria.

**W**ho so euer hath anye suite, or  
requeste that he would glad-  
ly obteyne of a Prince, Magi-  
strate, or his Superiour, he will  
use often wordes that wil please  
and delight the minde of him that  
his suite is too: that thereby his  
minde may be moued with affec-  
tion, and made attentive to heare  
the Suiter, and graunt all his re-  
queste. So all Christian peo-  
ple are suiters to God, and ought  
to make suite and request for mer-  
cie, grace, and godly helpe, to at-  
taine and come to eternal glorie.  
And for because our blessed Ladie  
was preelected and chosen of God  
before all other creatures, to be  
the

the Mother of Christ, both God and man, and of that glorious Virgin, Christ tooke his man-hode, wherewith he redeemed vs: therefore it is expedient, to desire the saied Mother of God to pray for vs, that by her intercession we may the better obtaine our sute of God.

No wordes can be found in the holy Scripture of more efficacy & strength, to moue the holy Trinitie mercifully to heare our suite, & graunte our request, then the Angelical Salutation.

First what wordes can be more acceptable, to God the Father, then these wordes, that he himself was  
D iij the

## Of the Aue Maria.

the Authoꝝ of, and (as one woulde say) endited in heauen, and sente them doun into earth by his mightie Archangel Gabriel, when he had decreed mans redemption and saluation.

What wordes can be more pleasant to God the Sonne, the second person in Trinitie, then these wordes of the Angel, whereby his blessed Incarnation is moſte ſpecially remembꝛed: that he being God, was alſo made man perfectly: taking his manhode of the moſte pure bloud of the bleſſed Virgin Marie, and was the bleſſed fruite of her wombe: which fruite was offered vpon the Crolle foꝝ our redemption.



demption, the whiche fruite that the blessed Virgin brought forth, is really present in the blessed Sacrament of the Altar, to feed and nourish the worthe receiuers, and to bringe euerlasting life to them that receiue worthely. And also to be as a medicine, to expel the poyson of the fruit, that Eue first tasted of, which brought death and condemnation to al mankinde.

What woordes can moze please God the Holie Ghost, the thirde person in Trinitie, then these woordes that the Angel spake to the Blessed Virgin Marie: by the which he did worke the miraculouse Incarnation of oure Sauiour

## Of the Aue Maria.

niour in the Virgins wombe? So  
the wil of the holy Trinitie was  
wrought by the Salutation of the  
Angell, to the great ioye of An-  
gelles, and to the vnspeakable  
comfort of mankinde.

What  
woordes can be more ioyfull to  
the Blessed Virgin Marie, then  
to heare these woordes that the  
Angel saluted her with, at the Co-  
ception of oure Saniour Christe  
in her wombe: when Eua was  
turned into Aue, declaring her to  
be innocent, without spotte of  
synne, so ful of grace, as neuer  
any earthly creature was: in such  
Aue sort and maner to haue our Lorde  
God

— A VIND TO HOLYMANE —  
—

God with her, as neuer any creature had : to haue such blessednes, as neuer any woman had . Being a pure Virgin and mother, without grief or paine, bringing forth such fruite of her wombe, as by his glorious passion did redeme the worlde ? what can more moue the blessed Virgin to pray to God for vs, then the Angelical salutation (called commonly the Aue Maria) in the whiche is contained such mystical wordes (saith S. Bernard) that as often as it is Bernard said with a reuerent deuotion : it maketh Angels glad, and the Devils to quake and tremble. Therefore vppon these considerations



## **Of the Aue Maria.**

tions, the holy Church doth vni-  
uersally & daily vse both in pub-  
like and priuate praier, this Angeli-  
cal Salutation, and commen-  
deth the same to al her obedient  
Childzen.

## **The Third Chapter.**

### **Of Charitie.**

**Si vis ad vitam ingredi, serua  
mandata.**

**If thou wilt enter into life, keepe  
the commaundements.**

### **Of the first Commaundement.**

**What is Charitie?**

**Charitie**

Charitie is a vertue geuen from Mat. 22.  
 God, by the keeping whereof Luc. 10.  
 (as Christ said) we shal possesse Mat. 19  
 everlasting life in the kingdome of  
 heauen.

How many Commaundementes  
 of God be there?

Ten. whereof the first Com- Exod.  
 maundement is: Thou shalt 10.  
 haue none other Goddes but one: Mat. 4.  
 God the Father, God the Sonne,  
 & God the holy Ghost, three per-  
 sons and one God. Thou shalt  
 worship thy Lord God, and only  
 serue him.

what

## Of Charitie.

What meaneth this Commaundement?

Exod. 23. **I**t doth prohibit and condemne al idolatrie and worshipping of false Goddes, art magike, diuination, superstitious obseruations, and al wicked worshipping. And vpon the cōtrary part it requirerh, that we belcue in God, and worship him.

How many maner of honours and worships be there?

**T**hree, which be called Latria, Hyperdulia, and Dulia.

What



- What is the honour and worship  
called Latria?

**L**atria, is a Seruice, Adozation,  
honour and worſhip, that muſt  
be genen onely to God being the  
beginning and ende of every crea-  
ture. By this honour and wor-  
ſhip called Latria: we muſt ho-  
nour, worſhip, and reuerence the  
blessed Trinitie, and Chyiſte in-  
carnate the ſeconde perſon in Tri-  
nitie.

What is the honour, worſhip,  
and reuerence called Hy-  
perdulia?

Hyper-

## Of Charitie.

**H**yperdulia is a reuerence, wor-  
ship, and honour, due vnto no  
other, but to such as be most ioy-  
ned vnto God: as our most ble-  
sed Ladie mother of God, of whō  
Christ tooke his manhode.

What is the honour, worship, and  
reuerence, that is called  
Dulia?

Damas.  
lib. 4.  
c. 16.

**D**Vlia, is a reuerence, worship,  
& honour apperteining to re-  
uerende persons both in heauen  
and in earth. By this honour cal-  
led Dulia, we worship and honour  
the Angels and Saintes in heauē.  
But we do not honour and wor-  
ship

Ship Sainctes, as putting more  
 confidence & trust in them, then in  
 God, nor with such honour as is  
 due to God. For we honour them  
 as the frendes of God, being his  
 Children and heyres by grace, and  
 our aduocates and intercessours  
 with God the geuer of al honour.  
 In earth we reuerence their Reli-  
 ques and Images, but the honour  
 is referred to the Sainctes them-  
 selues. Also with this honour of  
 Dulia we honour our Parentes,  
 Superiours, and al reuerend per-  
 sons.

How is Gods due honour and  
 service geuen him?

¶

In our



## Of Charitie.

**I**n our hartes by faith, hope and charitie: In our bodies by outward gesture and actes, as Sacrifice and fasting, &c.

How is it geuen by Faith?

**Faith.** **I**n beleccung the xij. Articles of our Creede, both expressed in wordes, and understood as ho-ly Church doth beleue and teach: and in hauing an inward deuotiō of minde towarde God, and his Saintes for his sake.

How must we honour God by Hope?

**Hope.** **W**e must haue a stedfast trust in God, that of his mercy & grace  
(our

(our good woorkes aunswering  
therevnto) he wil reward vs with  
enerlasting ioye in heauen.

How must we honour God by  
Charitie?

**W**e must loue God with al our  
hartes so firmly, that neither  
for feare nor flattery, prosperity,  
nor aduersity we be caried away  
from God. And that the loue of no  
creature remaine in our hartes,  
but for God and godlines. With  
al our soules we must loue God so  
faichfully, that we had leuze our  
soules should be seuered from our  
bodies, then from God. This  
is y. loue.

Charitie.

Mat. 22.

## Of Charitie.

Loue maketh al thinges light and  
easy, this loue caused the glorious  
Martyrs to suffer al kynd of tor-  
mentes, both patiently and glad-  
ly for the seruēt loue of God. This  
ardent loue vnto God, caused the  
blessed fathers in wyldernes to  
take great paynes and penance  
vpon them, in fasting, and pray-  
ing, weping and mourning. For  
their meate and drinke they vsed  
dry bread and cold water, herbes,  
rootes, and barkes of trees, for  
their clothyng, heare and sacke,  
the colde earth for a bedde, a hard  
stone for a pylowe, and were rea-  
dy to suffer any cruel death for  
Christes sake, their hartes were so  
kyndled



Commaundementes. 30

kindled with a burning Charitie  
towardses God.

How many waies, is the first commaundement broken concerning Faith?

Seuen maner of waies, that is to  
say: Faith;

- 1 By Infidelitie.
- 2 Doubting in faith.
- 3 Presumptuous searching of  
faith.
- 4 Denying of faith.
- 5 Tempting of God.
- 6 Unreuerence of God.
- 7 and Arte Magike.

E iij

Who

Of the ten

Who be they, that breake the first  
Commaundement of God  
by Infidelitie?

Infide-  
litie.

**A**L heretiks, idolaters, Turks  
and Jewes, and al thy that  
doe not professe the Catholique  
faith, both in hart, word and dede,  
that our Godfathers and God-  
mothers promised for vs in bap-  
tisme: And al they that neglecte to  
learne the Articles of our faith,  
and the Commaundementes of  
God. For we ought to learne the  
said Articles of our faith and ten  
Commaundementes, before we  
receiue the blessed Sacrament of  
the Altar.

who

Commaundementes. 31

Who be they that breake the first  
Commaundement of God, by  
doubting in Faith?

**T**hey that doe not stedfastly be-  
leue, but doubt whether there  
be a Paradyse, a hel, and a Purga-  
torie. Also they that doe not sted-  
fastly beleue the blessed Sacrament  
of the Aulter, and other Sacra-  
mentes of the Catholike Church.  
For he that doubteth in faith, mis-  
strusteth the certaintie of Gods  
worde.

Who be they that break the Com-  
maundement of God, by presum-  
ptuous searching of faith.

E iij

They



Of the ten

Presū-  
tuons  
ferchig  
of faith

S. Gre-  
gorie.

**T**hey that presumptuously search  
the Articles of faith, or doub-  
ting dispute of faith and veritie.  
And they that wil beleue nothing  
concerning faith, but that which  
can be tryed and shewed by rea-  
son: for faith hath no merit, where  
mans reason geueth experiment.  
No man can trie out his faith by  
reason.

Who breaketh the first Commañ-  
dement of God by denyng of  
Faith?

Deny-  
ing of  
Faith.

**T**hey that wil not confesse the  
Catholique Faith with their  
mouthes, although they beleue it

in their acts: for a Christian man  
ought to be of such constancie, that  
he should rather suffer his life to  
be taken from him, then his faith.  
And S. Paule saith: We beleue in Rom.  
harte to righteousness, and confesse 10.  
in mouth to saluation.

Who breaketh the first Commaū-  
dement of God by tempting  
of God?

They that require of God, or of reme-  
his Saintes miracles: & seeke ting of  
to be holpen of God by miracle, God.  
where they may be holpen by  
other meanes. And they that for  
pouerty, sickenes, or aduersity, de-  
mure

Of the ten

murmour and grudge, that God wil not graunt them their desire, when peradventure they desyre against their soules health. For many times God doth not geue vs that, which we desire: to the intent he may geue vs that which is better for vs.

Who breaketh the first Commaundement of God, by vnreuerence of God?

Vnreuerence  
of God

They that doe not geue due reuerence to God and his Saints, or to their relikes and Images. Secondly, they that unworthely receiue the blessed Sacramēt of the Altar. Thirdly, they that vnreuerent



uerently behaue themselves before  
the blessed Sacrament. Fourthly,  
thet that vnrreverētly behaue them-  
selves in the Church, or other pla-  
ces dedicated to Gods service: as  
they that wil not pray with their  
mouthes, knele vpon their knees,  
knocke vpon their breastes, holde  
vp their hands, & lift vp their eyes  
when order requireth, and necessi-  
tie or reason dispenseth not.

Who breaketh the first Com-  
maundement of God,  
by art Magik?

**T**hey that of purpose tell desti-  
nies by takig of lottes, or ver-  
ses

Art  
magik.

Of the ten

tes in the Scriptures, Enchāters, Witches, Sorcerers, interpreters of dreames, and such like prohibited by the law of God: and al they that aduisedly vse their help to recover health, or to get a thing that is lost.

How many waies is the first Commaundement of God broken, concerning hope?

**T**hree maner of waies: By desperation, by presumption of Gods mercy, and presumption of our good workes.

Who breaketh the first Commaun-

maundement of God by  
desperation?

**F**yrst, they that by tentation of  
the Diuel, pusillanimity, or o-  
ther infirmity destroy them selues  
vpō mistrust of Gods mercy. Se-  
condly they that doe thinke their  
sinnes so great, that God either Despes-  
can not, or wil not forgeue their ration-  
sinnes. Thirdly, they that heape  
sinne vpon sinne, and wil not goe  
aboute to gette remission of their  
sinnes. Al such breake this Com-  
maundement.

Who breaketh the first Com-  
maundement of God

by



Of the ten  
by presumption of Gods  
mercy ?

Presū-  
tion of  
Gods  
mercy

**F**yrst, they that cōtinue in sinne  
still, trusting to haue mercy  
without Penance, and euerlasting  
life without good works: and wil  
say, God hath created them, & re-  
demed them, and therefore he must  
needes saue them. Secondly, they  
that trust only by Chyistes passiō,  
or by only faith to be saued. Thirde-  
ly, they that continue in sinne still,  
trusting in the hower of death to  
aske mercy and to haue it: which is  
a presumption without al discre-  
tion. For when the hart is pinched  
with yangs of death, the bodie  
perced

bered with sicknesse, the minde  
 tossed with the perplexitie of hell-  
 fyre, and both bodie & soule inui-  
 roned and compassed about with  
 horrible iwarms of Diuels: then  
 commonly grace and memory fai-  
 leth to aske mercie. And then it sa-  
 reth(as Scripture saith) He that  
 loueth danger, shal perish in it. For Eccl. 3.  
 he that wil not seke for mercy whe-  
 he may, often lacketh it, when he  
 woulde haue it. Al such breake the  
 Commaundement of God by pre-  
 sumption of Gods mercie.

Who breaketh the first Commaū-  
 dement of God, by presum-  
 ption of good workes?

At

## Of the ten

**Presū  
pō of  
good  
works**

**A**L they that thinke their mer-  
its so great, that they ought  
to haue no aduersitie in this life,  
and that they shal possesse heauen  
only by their merites. And they  
that thinke they can merit of them-  
selues, without the cōtinual grace  
of God. Such breake the Com-  
maundement of God by presuma-  
tion of good works.

How many waies is the first Com-  
maundement of God bro-  
ken, concerning  
Charitie?

**Charitie**

**T**hree maner of waies, by love  
of worldly things, by worldly  
fear



feare, and seruile feare.

Who breaketh the first Commaundement of God by loue of worldly things.

**F**yrst of al they that loue wyse,  
 child, master, friend, or them-  
 selues more then God. Secondly,  
 they that for worldely gaires, pre-  
 ferrement, or carnal pleasure ne-  
 glect their duty to God. Thirdly  
 they that be more careful for world-  
 ly things, then for heauēly things,  
 and woulde stil remaine in this  
 worlde if they might. For the loue  
 of God & the world can not dwel  
 together in one hart. For one hart  
 can

Loue of  
 vworld-  
 ly thigs.

Of the ten  
can serue God and Mammon. Al  
suche breake the Commaundement  
of God.

Who breaketh the first Com-  
maundement of God  
by worldly feare?

**W**orldly feare. **F**irst all they, that for feare of  
Princes, Lordes, Magistrates  
or Maisters, doe not obey the Co-  
mmaundement of God. Secondly,  
they that fear more the displeasure  
of any man, then of God. Thirdly  
they that for feare to be talked of  
or scorned, withdraw them selues  
from Divine seruice, or worshipping  
of God, or of his Saintes.  
Suche

Commaundementes. 37

Suche breake this Commaundement of God.

Who breaketh the first Commaundement of God,  
by seruile feare?

**A**l they that keepe the Commaundementes of God only for feare of punishment in hel-fire, & not for the loue of God. Al suche breake this Commaundement of God. Seruile feare.

How many causes be there that moue vs to loue God aboue al thinges?

Seven especially.

1 Gods chief goodnes.

If ij

2 He

VVhy

vve



ought  
to loue  
God.

## Of the ten

- 2 He loued vs first.
- 3 He is our Father.
- 4 He hath redeemed vs.
- 5 He provideth continually for vs.
- 6 He is present to vs in the B. Sacrament.
- 7 He promiset to vs a reward, that eye neuer sawe, that eare neuer herd, that hart neuer thought.

## Of the second Commaundement.

What is the second Commaundement of God?

**T**hou shalt not take the name of God in vaine.

what

What meaneth this Commann-  
dement?

**I**t doth forbid and condemne the  
abusing and vnreuerente ta-  
king of the name of God, and his  
Saintes, or any creature: whiche  
is committed of periurers, and  
blasphemers. No mā may swear  
an othe without a great cause, and  
that must be before a Iudge in ve-  
ritie, in iustice, and iudgement:  
that is, truly, vprightly, and adui-  
sedly. Otherwise all our talke  
ought to be, yea, and nay.

Eccle.

23.

Matt. 5.

How many waies is the name of  
God taken in vaine?

I iii

Iv

## Of the ten

ought  
to loue  
God.

- 2 He loued vs first.
- 3 He is our Father.
- 4 He hath redeemed vs.
- 5 He provideth continually for vs.
- 6 He is present to vs in the B. Sacrament.
- 7 He promifeth to vs a reward, that eye neuer faw, that eare neuer herd, that hart neuer thought.

## Of the fecond Commaundement.

What is the fecond Commaundement of God?

**T**hou fhalt not take the name of God in vaine.

what



Commaundementes. 38

What meaneth this Commann-  
dement?

**I** doth forbid and condemne the  
abusing and vnreuerente ta-  
king of the name of God, and his  
Saintes, or any creature: whiche  
is committed of periurers, and  
blasphemers. No mā may swear  
an othe without a great cause, and  
that must be before a Iudge in ve-  
ritie, in iustice, and iudgement:  
that is, truly, vprightly, and adui-  
sedly. Otherwise all our talke  
ought to be, yea, and nay.

Eccle.

23.

Matt. 5.

How many waies is the name of  
God taken in vaine?

**I** it

**I** yue

## Of the ten

**F**ive maner of waies : By periurie , blasphemie , unlawfull vowes, breaking of lawful vowes, and by vnadvised taking of the name of God and his Saintes .

How many waies is God offended by Periurie?

1.  
Falsitie.

**S**uch maner of waies. First by falsitie , in calling God or his Saintes to witnesse , affirmyng with an othe that , whiche is false: or that , whiche we thinke to be false.

2.  
Doubtfulnesse.

Secondly by doubtfulnessse, affirming with an othe that , whiche we be in doubt of , although it prove true afterward.

Thirde

Commaundementes. 39

Thirdly, if we promise with an othe to an other that, whiche we intende not to perfourme.

3.  
Pro-  
mise.

Fourthly, if by crafte or subtiltie of wordes in an othe we go about to deceiue the hearers vnderstanding.

4.  
Crafft in  
vwords.

Fifthly, if we sweare to doo a noughty acte or dede, whiche othe is not to be kept.

5.  
An euil  
dede.

Sixthly, if we sweare to omitte a good dede, or worke of Charitie, which othe is not to be kept.

6.  
Omitte  
a good  
dede.

Seuenchly, if of purpose we cōpel any man to periurie.

7.  
Blasphes-  
my.

How many waies is God offended:  
by blasphemy?

¶ iii

See



## Of the ten

1. **S** Even manner of waies : First, if we sweare by false Gods.
2. Secondly, if we attribute vnto God that, which doth not agree to him: as to say, God is not righteous, or merciful.
3. Thirdly, if we deny any thing, that agreeth to God: as to deny God to take care of mortall thinges.
4. Fourthly, if we attribute vnto a creature that, which only agreeth to God: as if we attribute to the dyuel and fortune the power and dominion of all thinges.
5. Fifthly if we attribute members to God, as concerning his Diuinitie.

Byrrly

Commaundementes. 40

Sixtly, if we curse God or his Saintes, and wil say: God is not righteous, if we may not haue our owne wil. For as light is odious to sore eyes, and good meate vn-  
sauery to the sicke: so Gods mer-  
cie displeaseth euil and wicked  
people. 6.

Seuenthly, if we doe injury to God or to his Saintes, 7.

How many waies is God offended  
by vnlawful vowes?

**F**oure maner of waies. fyrst  
if we make a bowe, to doe an vnlaw-  
ful vo-  
ue.  
euil dede: as to kil a man, or to  
mayme him. 1.

See

## Of the ten

2. Secondly, if we make a vowe against a godly purpose: as not to entre into religion, or not to geue almes.

3. Thirdly, if we vowe a lawfull vowe for an evil intent, that we may haue our vnlawfull purpose, so to make God author of evil.

4. Fourthly, if we make a vowe, that is foolish, vndiscrete, or vnreasonable. And if we doe not per-  
forme our lawfull vowe in due tyme, we breake Gods commaundment: yet some vowes for a reasonable cause may be changed or dispensed with, by them that haue authoritie to dispense.

Also, we may breake the second  
com



commāndement of God by vs  
aduised takig of the name of God:  
as if without nede or compulsion  
we sweare in thinges that be cer=  
taine, or if we sweare of a peruerse  
custome, or of purpose by God or  
his Saints in idle talke or angre.  
For he that is accustomed to sweare,  
can not escape perjurie.

*Of the third Commaunde=  
ment.*

What is the third Commaunde=  
ment of God?

**R**emembze that thou sanctifie, Exo. 22  
and kepe holy the Sabbath  
daye. In Moyses law the people  
were

## Of the ten

were commaunded to sanctifie and kepe holy the Sabbath day, which day we cal saturday, or the seuenth day. For after that almighty God had created al kind of creatures in fyr dayes, the seuenth day he rested or ceased to create any newe creature. But in the law of grace we doe not sanctifie or kepe holy the seuenth day, called the Saturday: but we sanctifie or kepe holy the day folowing, called the Sunday, or our Lordes daye: in the which day Christ our Lorde arose from death, making mākind (that was created earthly) a heauenly creation, in the day of his resurrection. This precept of sanctifyng  
or

or keeping holy the Sunday, or  
our Lordes day, doth containe vnder  
it, al feastes and holy daies in-  
stituted and commaunded by the  
Churche. And we doe sanctify the  
holy day, whē we apply our selues  
to the worshipping of God. Ther-  
fore vpon Sondaies & holy dayes  
we ought to searce our conscience,  
and purge it frō synne. we should  
crye and cal vnto God for mercy  
and grace, thankyng him for his  
manyfold benefites bestowed vpon  
vs. we ought to haue in me-  
morie Chyestes passion, paradysse,  
hel and purgatory, so to absteyne  
from synne, and exercise our selues  
in thinges that be Godly for our  
soules

Leui. 13  
Hic. 14.  
Num. 15



## Of the ten

sones health: as in goyng to the  
Churche, to praye deuoutely, reue-  
rently to heare masse and other di-  
uine seruice.

How many waies is the holy day  
broken?

**F**oure maner of waies. By ser-  
uile worke, by omitting the  
worshipping of God, by virene-  
tence of holy things, by wanton or  
vnlawful playes.

How is the holy day broken by  
seruile worke or labour.

**I**f vpo Sundayes or holy dayes  
Seruile we worke, or cause other to  
vwork, worke any seruile labour, that pro-  
pety

perly pertyneth to seruantes: as  
plowynge, cartynge, digging, and  
such like, or doo vnder handycraftes.  
Howe be it for pitie or necessitie,  
some thinges be permitted to be  
done vpon holy dayes: as dressing  
of meate, preparynge of a medicine,  
buryng the deade, and such like.  
Also it is permitted vpon holy  
dayes, to exercise the liberal sciēces  
as to dispute, or study, to sing, or  
to play vpon instruments. And if  
necessity doe constrayne, to take a  
iorney vpon the holy day, it is per-  
mitted.

How is the holy day broken in o-  
mitting the worship of God?

## Of the ten

**Omits** **I**f every Sunday and holy day  
**ting the** we be not present at diuine ser-  
**vvor** uice, and if we doe not heare who-  
**ship of** ly one masse with a deuout reue-  
**God.** rent mynd: or if we doe not say  
our diuine seruice that we be bound  
vnto, if we be not confessed at Ea-  
ster and receiue the Sacramēt. In  
omitting these and such like, we  
bake the holy day.

How is the holy day broken, by  
vnrerence of holy  
thinges.

**Vnre**  
**uerēce** **I**f we heare masse vnreuerent-  
**of holy** ly, as talking, walking, gasing,  
**things.** or occupieng our selues idly.  
And



## Commaundementes.

44

And if we misuse the Church or Churchyard, or pollute the same, or if we vse any thing forbidden by Christe or his Church, we breake the holy daye.

How is that holy daye broken by playes, pastymes, or gamenyng?

If we myspende the holy daye in vntchristy games, as cardes and dyle for couetousnes, or when we should be at diuine seruice: or if we vse daunsing for wantonnes, or if we idely stray about, when we should be at diuine seruice: or yf we frequent saueries or bowlyng

Plaies  
or game  
menig

B

Ala

Of the ten

alleys, or if we vse any vnholen  
place or company. By these wayes  
and such like we breake the holy  
day, and so offende God.

Of the fourth Commandement.

What is the fourth Commaun-  
dement of God?

Exod. **H**onour thy Father and Mo-  
30. ther, that thy dayes may be  
long vpon earth.

In what thinges doth the honour  
consiste, that we must doe to our  
Fathers and Mothers?

Commaundementes.

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**I**n thre thinges. In reuerence, Ephes.  
obedience, & succouryng them. 6.

How must we reuerence our Fa-  
thers and Mothers?

Col. 3.

**I**n louyng them, doyng good Reue-  
to them, in prayng for them, be- reſce to  
yng afrayd leaſt we ſhould offend our pa-  
them in worde or dede. In geuing rents.  
place to them, we muſt reuerence  
be them both in wordes and geſture.

How doe we offend in not reue-  
rencyng our parents?

Vnre-  
ſce to  
our pa-  
rents.

**F**yrſt, if we neglecte our natu-  
ral parentes, or kynſfolkes be-  
ing



Of the ten.

ing in pouerty or misery, if we deride or scoone them, or styre them to angre, or if we desire their death for hatredt towards them, or for desyre of inheritance, goodes or honour, and by such like, we break Gods precept.

Secondely, we breake the commandement of God, if we do not see to reuerence our Prelats, Bishoppes, our spir<sup>it</sup> ghostly Fathers, and other spir<sup>it</sup> rituall rulers & gouerners in Christs Church, that haue cure and charge of soules. For whosoever doth contemne, despise, or scoone either their carnal parents, or spir<sup>it</sup> ritual fathers: be accursed of God. as Cham was for laughing at his

father Moie.

Thirdly, we breake this Commaundement of God, if we do not reuerence our Godfathers & Godmothers, our superiours and elders both in age, grauitie, wysdome, vertue and learning, or in office, authoritie and dignitie.

In what thinges must we obey our parentes?

In al thinges apperteyning to Obedi:  
 God, or good maners, in things enceto  
 that be honest & lawfull. we must carnall  
 obey them by the example of our parētē.  
 sauiour Christ, which was obediēt  
 to his parentes. And as we be  
 bound

## Of the ten

Obe-  
dience  
to spi-  
rituall  
fathers

bound to obey our carnal parents,  
so we be bound to obey our pre-  
lates, bishops, and spiritual gouer-  
nours in Chyistes Church, we are  
bound to obey their precepts, and  
firmely to kepe their doctrine, that  
thei haue taught vs, for our soules  
health.

we must diligently take hede,  
that we be not caried away with  
any strange heretical doctrine, and  
that wee intangle not our selues  
in schism: stedfastly we must cleane  
and stycke to the doctrine concer-  
ning faith and religion, that hath  
been taught in Chyistes Church  
by a succession of Pastours & Bi-  
shops comyng lineally from the  
Apostles



## Commaundementes.

47

Apostles, whose doctrine is deri-  
ued from the Apostles to this day  
from one to an other. who so-  
euer doth not obey these spirituall  
Fathers, doth greatly offend God.

In what thinges must we  
succour our pa-  
rentes?

**F**or comforting them, and mini-  
string necessities to them. For  
if any be so vnnaturall, that they  
wil not comfort them, when they  
be a liue, and pray for them when  
they be dead: they breake the com-  
maundement of God.

Succour  
our  
parentes.

Also by this commaundement

**B** liq

enue

## Of the ten

every man and woman is bound  
to pay truely their tythes to their  
Prelates, and al other debtes and  
dueties due vnto others.

Eph. 6 And as the Chyldren be bound  
to obey their parentes, so fathers  
and mothers ought to geue good  
example to their Chyldren. But  
some parentes seke so muche to  
enrich their Chyldren in worldely  
thinges, that they purchase euer-  
lasting damnation both to them-  
selues, and to their chyldre. Such  
parentes shew them selues to care  
only for the body, and not for the  
soule. If they see their chyliden  
in pouertie or miserie, they lament:  
but to see their chyliden in synfull  
lite,

Commaundementes.

48

life, they litle paffe thereof.

Of the fyfth Commaundement.

What is the fyfth Commaundement of God?

**T**hou shalt not kyl. That is to be vnderstand, thou shalt not without iuste autoritie kill or hurt any man in body or in soule. And therefore both the iudge in the common wealch doth lawfully put offenders to death, or otherwise punysh them bodyly, and the bishop doth lawfully excommunicate wicked or disobedient persons, for the pres

Exod.

20.

Math. 5

Deut. 5



OF the ten  
preservation of peace and tranquillitie in the common wealth, and in the Church.

How many waies doe we breake this Commaundement?

1. Twelve manner of waies. First if we kil, hurte or mayne wilfully our selues, or any other: or if we commaund any man vniustly to be killed, or hurt, or geue counsel, ayde or helpe therevnto.

2. Secondly, If women by medicine, as by herbes, drinckes, or by any other meanes kyl their Children after their conception. Or if any man kil the Childe in the mothers

## Commaundementes. 49

thers wombe by strokes, or by other meanes. Or if any man or woman procure barrennes to themselves, or to any other.

Thirdly, They breake this commaundement, that by witchcraft, or by any suche diuelysh meanes, be the cause of any mans death. 30

Fourthly, They that shorten their life by surfeytyng with meates and drinks, or by riotous waston life. 40

Fifthly, Princes, & such as be in Authority, yf they make lawes to put innocentes to death, or any man vniustly: as they that haue made lawes to put the holy Martyrs to death, for confessing Christ, and 50

## Of the ten

and the Catholike faith.

6. Syrtly, They that of malice doe wythe hurte, death, or damnation to any man: or they that reioyse of any mans aduersity, or be sorry to heare of other mens felicitie: or they that speake contumeliously of any man, or they that desire God to take vengeance vpon any man or woman.

7. *Ambr.* Seuenthly, They that neglecte to succour and helpe them, that be in extreme necessitie. Saint Ambrose doth say, feede them that be like to die for hungre: for if thou do not feede, thou hast killed.

8. Eighthly, They that do imagine hurt or displeasure to any man, or  
make



make conspiracies, or take coun-  
seyle to impryson, bere or trouble  
innocentes, or any man for a god-  
ly cause, as for the Catholike faith,  
or religion.

Ninthly, They that haue offen-  
ded any man, and wil not aske for-  
geuenes, And they that wil not  
forgiue them whiche haue offen-  
ded, but wil doe euil for euil.

Tenthly, They that kill the  
soules of the people with heresy, or  
wicked doctrine, or counsel, whereby  
soules are brought to damnation.  
And thei that corrupte youth with  
wicked doctrine, or by any mea-  
nes corrupte good maners.

Eleuenthy, They that shew  
euil.

## Of the ten

nil example in worde, or dede, and they that will not admonish their neighbour offending.

12.

Twelfthly, Fathers, Mothers, and Scholemasters, if they doe not correcte Children offending with the rodde discretly: for he that spareth the rodde, hateth the Chylde (saith Salomon.) They that will not correcte Children offending, kill their soules. By correcting Children with the rodde, fathers, mothers, and maysters may deliver the Childrens soules from hel. Therefore it is better to be unhojne, then vntaught. But in doing correction, angre must followe reason, and be ruled by reason.

Prou.

23.

106

we must beware, that we break  
not this fyfth commaundement of  
God, in any of these twelue waies  
beforesayd.

*Of the Syxth Commaun-  
dement.*

What is the Syxth Commaunde-  
ment of God?

**T**hou shalt not committe ad- Exod.  
uoutry. Under this commaun- 20.  
dement is forbidden all vnlawfull  
cumpany in leachery: whether it 1. Cor.  
be fornication betwene vnmarrid 6.  
persons, deflouryng of virgins, Math. 5.  
rape, incest betwene kynskolkes,  
factice



Of the ten

sacrilege, as pretended marriage of  
priestes, or between religious per-  
sons, or in synne against nature,  
which is most horrible in the sight  
of God. Also they that be unlaw-  
fully married, or they that be law-  
fully married, & inordinately give  
themselves to carnal lust. For the  
especial cause of marriage ought to  
be, for procreation of Chyldren.

Ephe. 5. And vnder this precept is also for-  
2. Thes. bidden, all consent in delectation,  
4. and voluptuous pleasure of car-  
nal concupiscence and leachery: as  
vnhonest handling or touching  
themselves or others, for lust or un-  
lawful appetite, whereby nature is  
stirred, or concupiscence kindled.

IN

## Commaundementes.

52

In like maner they that suffer others willingly & vnbonestly to touche or handle them. Also by inordinate or lasciuious kissing or clipping, by bawdy songes, or vnbonest talayng, or by any dissolute behaniour: as wanton and vnchast sight, daunsing to the intent to procure wanton loue, or to moue any to fylthy synne. Also they that be bawdes, to bring any persons together to comitte sinne: or thei that geue counsel, ayde, succour or helpe therevnto in woorde or in dede. Finally if in our hartes we geue a ful deliberate consent to fylthy synne of the flesh, whiche may come of vnchast sight, or tal-

b                      king,

## Of the ten

king, or of fylthy thoughtes, and  
imaginacions: although we doe  
not accomplishe our fylthy lust nei-  
ther in dede nor in wordes, yet we  
may offende deadly. By al these  
wayes aforesaid, we may breake  
the sytte Commandemēt of God,  
and so sette our selues in a dam-  
nable state.

What meanes must we vse to  
auoyd the fylthie synne  
of the fleshe?

Inno-  
cēcius **F**yrste we must conside, that  
leachery corrupteth euery age,  
it confoundeth al the senses, it breas-  
keth al order, it peruerteth euery  
degree



## Commaundementes. 53

degree, it assauleth yong and olde,  
men, and women, wyle and simple, Berna.  
superiours and inferiours, it  
weakneth the body, & killeth the  
soule, it leesech good fame, and of-  
fendereth the neighbour, it leesech  
God, and wynereth the diuel, it  
dulleth the witte, and maketh men  
bestly, of the temple and mem-  
bres of Christe it maketh the tem-  
ple and membres of the diuel. For Eph. 5.  
nicatours & vncleane liuers shall  
haue no inheritance in the kyng-  
dome of God: but their portion  
and parte shall be in the lake, that  
burneth with fyre and brimstone. Apec.  
Saint Hierome compareth lea- 21.  
chery to hellfyre, whose flame is Hiero.  
D U pride,

## Of the ten

pride, whose sparkes are vngodly  
talke, whose smoke is infamy,  
whose ende is pouerty, misery and  
helsyre.

Considre mozeouer, the more  
that any mā geueth himself to vo-  
luptuous carnal pleasure, willing  
to satisfie his fylthy concupiscences:  
the more shall his desire increase,  
and the lesse shal he be satisfied. It  
is but a moment, that this fylthy  
lust delireth: but the paynesful tor-  
ments due for the same be eternall  
in helsyre. They that wil auoyde  
this fylthy synne, first must kepe  
their hartes cleane from ydle fyl-  
thy thoughtes, by holy meditaciōs  
of Christ and his Saintes. Secōd-

## Commaundementes. 54

ly, they must shut vp their eyes fro  
bayne aspectes, and their eares fro  
vngodly talke. Thirdly, they must  
shut vp their mouths from al  
talke sounding to synne, and vse  
deuoute prayer. Fourthly, they  
must chastice their bodies with  
abstinence and fasting, watching  
and exercising of some godly la-  
bour, and flie from ydlenes and e-  
uill company: so by the helpe of  
Gods grace this fylthy damnable  
sinne may be anoyded.

### *Of the seuenth Commandement.*

What is the seuenth Comman-  
dement of God?

**Thou**

**shalt**



Exod.  
20.

Thou shalt not steal. This commandment is  
forbidden, to take away any thing that  
belongeth to another, by violence, fraude, or deceit.

How many waies doe we transgresse  
this precept.

1.  
Sacri-  
lege.

First, by the  
stealing, as carrying of a burthen,  
taking any thing away that is dedi-  
cate to God or to his saints,  
out of the Church or sacristie  
plate, & putting it to profane use.

2.  
Symo-  
ny.

Secondly by Symony, in buy-  
ing, or selling, or making any  
symoniacall pacte for spirituall  
things.

And they also violate this commandment, that receive holy Orders by giving of money or money worth: and they that give money for any Ecclesiastical promotion, or promise any part of their benefice or spiritual living, to the intent to obtain any such spiritual living. Whosoever both so give or receive any such spiritual living, both not only commit grievous sinne, but ought to be deprived, and make restitution to the Church.

## Of the ten

**Exod.**  
**20.**

**T**hou shalt commit no theft. By this commaundement we are forbidden, to take, kepe, or occupy any thing that is an other mans, against the right owners wil, by violence, fraude, or deceite.

How many waies doe we breake this precept.

**1.**  
**Sacri-**  
**lege.**

**S**euentene wayes. First, by sacrilege, as robbing of Churches, taking any thing away that is dedicate to God or to his Saints, out of the Church or halowed place, & putting it to profane vse.

**2.**  
**Symo-**  
**ny.**

**S**econdly by Symony, in buying, or selling, or making any Symoniacall pacte for spiritual gyftes



gyftes of ecclesiastical promotion: A& 8.  
as patrones that nominat of geue  
any ecclesiastical benefice of promo-  
tion for profit of gaynes, either to  
thēselues, or to some frēd of theirs.  
And they also breake this cōman-  
dement, that obtaine holy Orders  
by geuīg of money or money worth:  
and they that geue money for any  
Ecclesiastical promotion, or pro-  
mise any part of their benefice or  
spiritual living, to the intēt to ob-  
taine any suche spiritual living.  
whosoever doth so geue or receiue  
any such spiritual living, doth not  
only commit grieuous sinne, but  
ought to be depriued, and make res-  
titution to the Church.

D iij

Thirde

Of the ten

3.  
Usury.  
Psal. 14

Thirdly, by vsurie in lending money to the intēt to haue the same summe of money again with gaine either in money or money woorth. Al suche vsurers are bound to make restitution to the partie. Yet he that is vrged with greate necessity, and can helpe himself by no other meanes, doth not offend in borrowing money and promising gaine.

4.  
Theft.

Fourthly, by theft, spoyling or robbing openly or secretly.

5.

Fifthly, by deceiuing or defrauding, or by any meanes doing wrong to children during their noneage.

6.

Sixthly, by bargayning or by-  
ing

Commaundementes: 56

ing any thing of seruants, or of  
any that hath no authoritie to sel.

Seuenthly, they that will not  
paie their debts or wages that thei  
owe to any man. 7.

Eighthly, they that vse extortion,  
polling, or oppression of their sub-  
iectes or tenants. 8.

Ninthly, Scholers that receiue  
mony of their Parents to buy ne-  
cessaries with: if they bestowe it  
upon vanities. 9.

Tenthly, they that deceiue any  
man in paying counterfeit mon-  
ny or gold for good and lawfull,  
although they haue receiued the  
same for good of others. 10.

Eleuenthly, thei that hurt or de-  
stroy 11.



## Of the ten

From other mens goods, eyther openly or prively, & they that will not make a recompense for hurt done, to their power.

12. Twelfthly, they that do not their worke truly, that they are hyred to worke: and they are bound to make restitution of the damage and losse.

13. Thirtiethly, they that retaine or kepe any thing that thei haue found, which an other hath lost by negligence against his wil. For what thou hast found and not restored, thou hast stolen (if thou know the owner). And if by diligent search and inquisition, thou cannest not finde the right owner, thou art bound

Commaundementes.

47

bound to geue vnto the poore, what thou hast found.

fourtenthly, they that vse vntrue weights or measures in buying or selling, or they that sel that for good, which they know to be nought: or sell one thing for another, whereby the buyer is deceived, or in bargaining vse crafty or subtil wordes.

14.

Fiftenthly, they that vse craft or deceit in gamning for couetousnes, such are bound to make restitution.

15.

Sixtenthly, he that taketh an Action vniustly, against any man for gaires, or doth geue counsell, aid or consent: or thei that praise any man

16.

## Of the ten

man in a naughty act, or they that hold their peace, when they may let an euil dede, deceit, or vnrightheousnes to be done to any man.

17.

Seuententhly, they that be in authoritie, if they dooe not make lawes, and prouision to their power, to repressse al iniuries, wronges and deceits beforesaid: for in al these seuentene wayes the Commaundement of God is broken.

## Of the eighth Commaundement.

What is the eighth Commaundement of God?

Thou



Commaundementes. 58

**T**hou shalt beare no false wit-  
nesse against thy neighbour. Exod. 20.

First, by this Commaunde-  
ment, is forbidden al hurtful lying,  
whether it be in iudgement, or in  
common and familiar talke: wher-  
by hurte commeth to any man or  
woman. Slader. 1.

Secondly, it is forbidden, to  
slandere or to speake euil of any  
man, or to manifeste the secrete  
sinne of any man. 2.

Thirdly, it is forbidden, to dis-  
praise or diminish the good dedes  
or actes of any man, to bring him  
out of fauour or estimation. 3.

Fourthly, it is forbidden, to vse  
craft, to hide the truth, being cal-  
led 4.

Of the ten

led in iudgemente to witnesse the  
truth.

5.  
Deri-  
sion.

Fifthly, it is forbidden, to de-  
ride or scoone others with scoone-  
ful wordes, or to object a crime  
to doe displeasure to any man or  
woman.

6.  
Detra-  
ction.

Sixthly, it is forbidden, to de-  
tracte or impaire the good name or  
fame of any that is absente: whe-  
ther they say true or false, they  
ought to restore their good name  
and fame.

7.  
Eph. 7

Seuenthly, it is forbidde to take  
pleasure to heare euil spoken of a-  
ny man or woman: for euery man  
ought to aunswer for his neigh-  
bour, to defend his good fame.

Eighthly

**Eighthly**, he doth offende God **8.**  
griuously, that dothe defame or  
slander him selfe.

**Ninthly**, they that curse them- **9.**  
selues or others, with euil wordes Cur sing  
of mischief, or vengeance, or suche iacob. 4  
like vngodly wordes: and also  
they that aske vengeance or mis-  
chief vpon vnrasonable creatures,  
as catel, come, ground, and suche  
like, breake Gods precept, **10.**

**Tenthly**, it is forbiddē to iudge **Rash**  
rashly, or to take, or to interpret iudge  
the wordes or dedes of any man ment,  
in the worst parte: for in thinges  
that be doubtfull, we oughte to  
iudge the best.

**Eleuenthy**, it is forbidden to **11.**  
ble



## Of the ten

**Vvhis.** vse whispering with contentions  
pering woordes, to prouoke any man to  
wraath: or to set dissension betwene  
party and party, or to cause dissen-  
sion to continue.

**12.** **Flatter-**  
**ie.** **Twelfthly,** it is forbidden to vse  
flatterie, as to praise any man or  
woman of a dede that is deadly  
sinne, or to praise any man or wo-  
man to the intent to hurt them in  
bodie, or soule, or by flattering, or  
praising to be the cause of deadly  
sinne.

**13.** **Dis-**  
**simu-**  
**lation.** **Thirtenthly,** it is forbidden, to  
vse dissimulation in woordes or  
deedes. Also it is forbidden, to  
breake honest and lawfull pro-  
mises.

**Four**

fourteenthly, it is forbidden, to hurt the soules of the people with heresie and false doctrine, contrarye to the Catholike faith, whereby the people are deceiued and brought into state of damnation. Heretikes beare false witness with the Diuel against Christe & his deare spouse the Catholike Church. They mainteine falsitie against the truth, and although they be punished or put to death by burnig or otherwaies: yet thei receiue no crowne of Martyrdome, but they receiue punishment woorthily for their infidelitie and false witness against the truth. So heretikes be Children, martyrs, and witnesses for the Di-

A. uel

## Of the ten

nel against Christ and his Church.  
Thus al maner of lies are to be  
detested, and are forbidden by the  
Commaundement of God.

## Of the ninth Commaun- dement.

What is the ninth Commaunde-  
ment of God?

**Exod. 20.** **T**hou shalt not couet or vnlaw-  
fully desyre thy neighbours  
wife, maid or daughter. As in the  
**Mat. 5.** sixt Commaundement all carnall  
luste outwardly appertaining to  
the sinne of the flesh is forbidden:  
**Mat 5.** so in this precept is forbidden all  
inward concupiscence and vnlaw-  
ful



ful carnal desire of thy neighbours  
wife, daughter, or maid, in harte &  
minde, for many are chaste in body,  
that haue committed adultery or  
lecherie in wil. Christ saith in the  
Gospel: He that looketh vppon a  
woman, concting in his minde to  
committe carnal acte with her: al-  
ready in his hart he hath commit-  
ted lechery with her. for although  
the thoughts be hidden from man,  
and can not be iudged by mannes  
lawe, yet all things that we ima-  
gine or think in our hartes, are o-  
pen and vnhid to the eyes of God.  
And the will and intente that is  
ready to committe sinne, is repu-  
ted before God as the fact & decde  
done

## Of the ten

done, being letted against the wil.  
For he that hath a ful wil to com-  
mitte lecherie, if opportunite of  
tyme would serue: breaketh this  
Commaundement. Also they that  
be negligent to resist temptations,  
or to repressse and refraine the pas-  
sions or concupiscence of the flesh,  
or suffer thoughts of carnalitie to  
continue with delectation in their  
minde. For every one ought to  
defend their chastitie, as their li-  
ues. Finally, they that trimme or  
deck themselves to allure and pro-  
voke others to their carnal loue, or  
vse flattery or dissimulatio to pro-  
voke other to sinne: all such break  
the Commaundement of God.

¶

Commaundementes.

63

Of the tenth Commaundement.

What is the tenth Commaundement of God?

**T**hou shalt not covet thy neighbours goodes. As in the eighth Commaundemente, the outward acte of theft, dammage and hinderaunce is forbidden to be done to thy neighbour in his soule, bodie, or goodes: so in this tenth Commaundemente is forbidden the inward wil and desire vniustly to haue thy neighbours goodes. For they that refraine to take or keepe their neighbours goodes only for  
A iij feare

Exod.

20.

2. Thes.

4.



## Of the ten

fear of worldlie punishment or  
shame, breake this precept. And  
they that be ready in mind & wil,  
to put forth their monny to usury,  
or be in wil to steale, to take  
any mans goods, to keepe them, or  
hurte them, or to withholde any  
thing that is found, if opportuni-  
tie of time would serue therevnto:  
al such breake this Commaundement.  
Also they that play at any  
game for the intente to get their  
neighbours goodes, breake this  
Commaundement.

Also they that couet to haue any  
Ecclesiastical promotion, authori-  
tie and dignitie by vnlawfull mea-  
nes, breake this Commaundement.

No man may doe euil, to the intent that goodnes may come thereof: and much more grievously they offend God, that desire goodes, landes, dignities, or promotion, to maintaine their solace and worldly pleasure. Rom. 1

What is the summe of the ten Commaundements?

The summe of the ten Commaundements doth consist in the loue towardes God and our neighbour. Eph. 4  
Mat. 7

In the first table be three Commaundementes, which take away and forbid sinne and vice against the worshipping of God. They forbid

A iij      bid

The five Commaundementes  
bid idolatric, apostacie, heresie, su-  
perstition, periurie, blasphemie, &  
moue vs to the pure & true wooz-  
shipping of God in hart, woord &  
deede. In the second table be seuen  
Commaundementes, which com-  
maunde vs to geue reuerence and  
honor to euery man in his degree,  
to profit al, and hurt none, to doe  
vnto others, as we would be don  
to our selues.

*Of the five Commaundementes of  
the Church.*

**Pro. i.** Ne dimittas legem matris.  
Forsake not the law of thy  
Mother.

**How**



Of the Church.

64

How many Commaundementes be  
there of the Church: that we  
be bound to keepe?

**T**here be five preceptes especia-  
lly commaunded by our mo-  
ther the Catholike Church, Chri-  
stes deare spouse, whiche we are  
bound to keepe. For if we should  
be disobediente Children to our  
mother the Catholike Church, &  
not obeye her preceptes, we can  
not haue God to be our louing  
Father.

Prouer-  
Mat. 18

Cyprian-  
nus.

The first precept is, that we ce-  
lebrate and keepe holy daies com-  
maunded by the Catholike Church.  
As in the old Testament the peo-  
ple

I.  
Concil  
Lugdin.  
Holy  
daies.

The five Commaundementes  
ple were bound to celebrate diuerse  
feastes, beside the Sabbath day: so  
in the new Testamēt we are bound,  
to celebrate diuerse feastes besides  
the Sonneday.

2.  
Masse.  
Cōcil.  
Agath

The second precept is, that eue-  
ry Sonneday and holiday we re-  
uerently heare Masse.

3.  
Can. A.  
post. 68

The thirde precepte is, that we  
keepe the fasting dayes commaun-  
ded by the Church, & abstine from  
such meates as the Church doth  
prohibitte and forbidde.

4.  
Cōcil.  
Later.  
cōf-  
fession.

Fourthly, euery man & woman  
once in the yeare is bound to be  
confessed of al their sinnes to their  
owne Curate, or to some discrete  
Priest that hath authoritie to ab-  
solve

solue them of their sinnes.

The fifth precept is, that euery man and woman hauing reason and discretion, once in the yere, at the least, receiue the blessed Sacrament of the Altar, and especially at Easter tyme. These and such like preceptes of the Church, we are bound to obserue & keepe. The obseruing of these preceptes and such like is both profitable & necessarie.

5.  
Cōcil.  
Later.

Firste, for the exercise of our faith, humilitie, and Christian obedience.

1.

Secondly, because they nourish, keepe, and maintaine godly worshippe, honest discipline, and publicke

2.

like



## The five Senses.

1. Cor. 14. like tranquillitie, and merueilously  
sette forth al thinges in a decent  
order in Christes Church.

3. Thirdly, the charitable keeping  
of them bringeth everlasting life,  
but the contemning of these pre-  
ceptes & such like of holie Church,  
bringeth everlasting dānatiō.

## The five Senses.

Rom. 6 Exhibete membra vestra serui-  
re iustitiæ, in sanctificationem.

Bestowe your mēbers to serue  
iustice for sanctification.

How many outward senses hath  
God geuen to vs?

Five

**F**ive: Sight, Hearing, Smelling, Tasting, and Touching: the whiche Senses wee oughte to vse to the honour of God, to the health of our soules, and the necessary vse of our bodies. And excepte with great diligence we keepe and refraine the said outwarde senses, they be as open windowes for sinne and death to enter in at, to our soules.

God hath geuen to vs our eyes, Sight that we may see to flee from suche thinges as be hurtefull, either to our bodies, or to our soules: and keepe such thinges as be good and necessarie. And as this sense of sight is more excellent then other senses,

## The five Senses.

senses, so it is more perillous: for except our sight be restrained & ruled by reason, it doth allure & intise vs to many finnes.

1. **Pla. 118** First, they offend God by sight, that take pleasure to looke vpon their owne comlineffe of bodie or clothing, and such like.

2. And they that with proude lookes turne their eyes from place to place.

3. They also, that geue their eyes vnchastly to looke vpon any: for a wanton and vnchast eye is a signe of an vnchaste harte and minde.

4. And they that idely behold the gesture or gate of any.

5. And they that seeing an other mans



mans felicitie, be sozie, or seing an  
other mans calamitie, reioyce.

And they that for hatred, dis- 6.  
daine to looke vpon any man.

And they that seing an other 7.  
mans goodes, desire it.

And they that take pleasure, to 8  
looke vpon filthincle, or any vn-  
godlynnes. Al such as are before  
spoken of, mispend their sense of  
sight, and commit sinne. God hath  
geue to vs our eares to heare such  
thigs as be good & honest. God be. Hea  
ing a maruelous craftesma, would ring  
that ma should haue two eares, &  
but one tongue, to the intente he  
should heare more, then he should  
speak. Our eares are geue to vs, to  
pera

## The five Senses.

perceine the doctrine of God, for  
our soules health.

All these waies folowing, we do  
mispend our sense of hearing, and  
so offend God.

1. If we be angry (more then rea-  
son doth permit) when we heare  
any thing, that doth not please vs.

2. If we take pride to heare our  
owne praise.

3. If we take pleasure, to heare las-  
civious or wanton talke, scoffing,  
flattering or flanderouse words.

4. If we take pleasure to heare he-  
resie or diuelish doctrine.

Smel-  
ling.

God hath geuen to vs the sense  
of smelling, whereof the nose is an  
instrumēt, to drawe sweet smells.

The five Senses.

68

to the braine, that be profitable to the bodie, and not hurtful to the soule.

These wayes following, we may mispend the sense of smelling.

If inordinately we be deliyted with the pleasant smel of delicious meates, desiring the same.

If for lasciuiousnes or voluptuousnes, we be deliyted with sweet odours, oymmentes, powders or perfumes.

If we abhorre the poore or sicke, and be ouer carefull, least wee should feele the odour or smel of them.

God hath geuen to vs the sense of tasting, whereof the tongue is

Tasting

It

an in-



## The five Senses.

an instrument, to tast or descerne  
saour or taste in such things, as  
be for the nourishment of the bo-  
dy, and not hurtful to the soule.  
This sense of tasting, except it be  
ruled by reason, it bringeth many  
infirmities to the body, & is cause  
of sinne.

we doe mispende this sense of  
tasting by surfettes of meates or  
drunkenes, or being ouermuch de-  
lighted in delicious meates and  
drinckes: And in breaking fasting  
dayes, or in eating fleshe or other  
meates for deliciousnes, at suche  
times as the Church doth prohibit  
and forbid the same.

God hath geuen to vs the sense  
of

of touching, which consisteth in all partes of the bodie, but especially in the handes: for there is a multitude of vaines & senowes come together. This sense is geuen to vs, that we should vse it to the profite of our bodies and soules.

We doe mispende this sense of touching: If in malice wee kill, wound, or strike any man. If we steale, robbe, or take any thing vniustly. If we vnchastly touche our selues or any other. And as we doe mispend these five senses, so we doe misuse other partes of our bodies, and let sinns enter into our soules.

1.  
2.  
3.

It is

The

## Of the seven

### The fourth Chapter of the Seven Sacramentes.

**Prou.** Sapiencia ædificauit sibi domum,  
& excidit septem columnas.

Sapience hath builde her an  
house, and hath cutte out seven pil-  
lers.

What is a Sacrament?

**Aug. li.** **A** Sacrament is a visible forme  
**3. de do-** of an inuisible grace, whiche  
**ctrina** is instituted of God for our sancti-  
**Christ.** fication. In euery Sacrament is  
**Ambr.** an outwarde forme or manner,  
**lib. 4.** that we may see with our corporal  
**Sacra.** eyes: vnder the which lieth hidde

an



an inuisible grace, that we can not see with our corporal eyes: whiche we must firmly belcene. As in Baptisme we see the Childe washed in water, and we heare the woordes of Baptisme spoken: but inuisibly the grace of the Holy Ghost doth purge the Childe from sinne. So the flesh is washed, that the soule may be purged.

How many Sacramentes did

Christe institute?

Seven, whiche be expressed in the Cōcil.  
Scripture: and they haue conti- Florēt.  
nually ben kept in the Catholike Cōstan:  
Church, and vsed by tradition from Trident.  
R. in the

## Of the seven

the Apostles, from man to man, until these our daies. The Sacramentes be these: Baptisme, Confirmation, Penance, the Sacrament of the Alter, Extreme unction, Order, & Mariage: the which concerning the inuisible grace that they geue to the woꝛthie receiuers of them, take their efficacie and strength of the merites of Christs passion.

Why did Christ institute these seven Sacramentes?

Christe did institute the Sacramentes for foure causes.

First, to be medicines and preser-

seruatines against sinne.

Secōdly, to be meanes & helpes  
to the keeping of the Commaunde-  
mentes of God.

Thirddly, to induce vs to humi-  
littie and obedience : to bring vs to  
knowledge and exercise of vertue  
in the feare of God.

Fourthly, to be instrumentes of  
vessels, wherēby God doth poure  
abundantly his mercy and grace  
into our soules, and maketh vs  
apte to receiue the fruite and bene-  
fites of his passion.

*Of the Sacrament of  
Baptisme.*

It is

what



Of the seven  
What is Baptisme?

Ioan. 3 ; **B**aptisme is the moſte neceſſary  
Rom. 6 ; Sacrament of the Newe Te-  
Galat. 3 ; ſtament, inſtituted of Chriſt, ſpe-  
cially to waſh away original ſinne,  
and all other ſynnes done before  
Baptiſme. By baptiſme we be re-  
generated & bozne agayne of wa-  
ter and the holy Ghoſt, and made  
Chyldren of God by adoption, &  
heyrtes of the kingdome of heauen.  
Without Baptiſme either in acte  
or in wil, none can be ſaued.

Concil.  
Florēt. **W**hat is the effect of Baptiſme?  
**T**he effect of this Sacrament is  
to waſhe away all maner of  
synne

synne so cleane, that no satisfaction  
is to be enioyned: for if any dye af-  
ter Baptisme, before they commit  
synne, their soules go streight to  
heauen.

In what things doth Bap-  
tisme consist?

**I**n twoo thinges especially, the  
mater and forme. The mater is  
water, a simple element. No bap-  
tisme can be in wyne, rose water,  
or any consecr liquour. The forme  
is the wordes of baptisme, whiche  
are: Ego te baptizo in nomine Pa-  
tris, & Filij, & Spiritus Sancti: or, I  
Chrysten thee, in the name of the  
Fa-

Concil.  
Florēt.  
The  
mater.  
The  
forme.

## Of the seven

Father, and the Sonne, & the holy  
Ghost. Amen.

Who is the minister of this  
Sacrament?

The mi-  
nister a  
priest,  
A lay-  
mā, or  
vvomā.  
Ordinarily the priest is the mi-  
nister of the Sacramēt of Bap-  
tisme, but in time of necessity a dea-  
con, or a layman: and in the absence  
of a man, a woman may baptize, or  
for lacke of other, an heretike or  
Paynime may christen: so that they  
kepe the forme, and haue the mat-  
ter, hauing an intent to doe that,  
which the Catholike Church doth.  
But it is to be noted, that the mi-  
nister, when he dippeth the Child  
in



in the water, or putteth water vpon  
the head, whiche is the principall  
parte of the Chylde, at the same in-  
stant tyme must speake the wordes  
of baptisme.

If any layman or woman take  
vpon them to christen a Chylde,  
except it be in peril of death (when  
a priest can not be had) they offend  
God greuously in the sinne of pre-  
sumption.

A lay-  
mā or  
vyomā  
may not  
christē  
but in  
necess-  
fity.

Whether may one be Chri-  
ned twyse?

One person can be christened  
but once. Baptisme can not be  
iterated in any one person: for  
Baptisme doth impresse and geue  
a cha-

## Of the seven

a character or a distincte spirituall  
signe, that can not be done away.

What doe Godfathers and God-  
mothers for Chyldren in  
Baptisme?

**G**odfathers and Godmothers  
become sureties for Chyldren,  
and doe promise in the chyldrens  
name: that they shal forsake the di-  
uel, and al his works & pompes.  
Godfathers and Godmothers also  
become sureties for Chyldren,  
and promise, that they shall beleue  
al the Articles of the Crede. There-  
fore Godfathers & Godmothers  
ought diligently to looke to their  
charge,

charge, when Chyldren come to  
 peres of discretion: to bring them  
 vp spiritually, to teache them, &  
 cause them to be taught the Ca-  
 tholike faith and Vater noster.

Why be ceremonies vsed  
 in Baptisme?

Ceremonies be vsed in baptisme,  
 partly against the power of the  
 diuel: partly for instruction both of  
 vs, and of them that be baptized.

Why be exorcismes done ouer  
 the childe without the  
 Church?

For



## Of the seuen

**F**or because before the chylde be christened, he is no parte of Christes Catholike Church.

What profit hath the chylde by the exorcismes?

**B**y the exorcismes the diuell is driue away, which goeth about to let the childe from bapisme.

Why is the signe of the Crosse, made vpon the childe?

Exorcismes.

The  
signe  
of the  
crosse  
Tertul.

**T**he flesh is signed and crossed, that the soule may be armed & defended. The signe of the crosse is made in the chilles forehead, which is a place of shamesfastnes: that the chylde

chylde should neuer be ashamed to  
 confesse the faith of Christ. The  
 signe of the crosse is made vpon the  
 chyldees breast, stedfastly to beleue  
 the faith of Christ. The signe of the  
 Crosse is made in the chyldees hand  
 to blesse it selfe, and defend it selfe  
 from the diuel, and al aduersities,  
 and to abide in the Catholique  
 faith.

Why is Salte put into the  
 Chyldees mouth?

The Salte doth signifie heauē-  
 ly wisdom, geue to the Child  
 by the holy Ghost, to be vled with  
 discretion,

Salte.

why

## Of the seven

Why doth the priest put spittle  
into the Childes eares  
and nose?

**Spittle.** The priest doth putte spittle into  
the childes eares and nose, after  
the example of Christe healyng a  
deafe man by putting his fingers  
in his eares, by sperring, and tou-  
**Mar. 7.** ching his tongue: that the childes  
eares may be open, to heare whol-  
some doctrine, and to sauour and  
taste that, which is godly.

Why doth the priest annoynt the  
childe with holy oyle vpon the  
breast and backe?

The



**T**he childe is anoynted vpon the  
breast with holy Oyle, to sig-  
nifie: that the holy Ghoste should  
alwaies dwell in that hart & breast  
by faith and Charitie.

Anoin-  
ting.

The childe is anoynted vpon the  
back with holy Oyle, to signify the  
poeke of our Lord, which is sweet,  
and light.

Why is the child anoynted with  
holy Chrisme?

**T**he anoynting of the childe  
with holy Chrisme on the head  
doth signify, that thereby the child  
is incorporate to Christe, the head  
of his mystical body the Church, &  
of holy Chrisme & Christ, we take  
the

Chrisme

I

the

## Of the seven

the name of Christians: so the flesh  
is anointed, that the soule may be  
consecrated and halowed to euer-  
lasting life.

What doth the Chrisome  
signifie?

Chris-  
some.

**T**he chaste garment of innocen-  
cy, and cleanness of a new life.

What doth the candel  
signifie?

Candel.

**T**he light of our good woorkes,  
that we must kepe diligently, to  
entre in with the five wise virgins  
Mat. 25 when Christ shall come to the mar-  
riage.

Of the

*Of the Sacrament of Confirmation.*

What is Confirmation?

**C**onfirmation is a Sacrament; Aet. 8.  
 whereby the grace, that was ge- Cōcil.  
 uen in Baptisme, is cōfirmed and Florēt.  
 made more strong by the scuen Aet. 19.  
 gyftes of the holy Ghost. For all-  
 though the visible signe of the holy  
 Ghost doth now cease, that was  
 manifestly scene in the Apostles  
 tyme: yet the same grace inuisible  
 is geuen in Confirmation.

In what thinges doth the substance  
 of this Sacrament consist?

**L** i

**The**



## Of the seven

**The matter** **Cōcil.** **Florēt.** **Oyle.** **Baulm.**

**T**he substance of this Sacramēt cōsisteth in the matter and the forme: The matter is holy Chrysm confecte & made of oyle olive and baulme, consecrated of a Bishop, & euery yere it is renewed, and the olde Chrysm burned. The oyle doth signify the cleanes of conscience by the infusion of grace, and the fervent zeale of charitie toward the maintenance of Chrystes faith: wherewith he is indued that is Confirmed.

The baulme doth signifie the odour of good fame, & also the sweetness of Gods holy spirite, wherewith Chryst doth allure and draw vs to his service.

The

The foorme is the woordes of the  
Confirmation, that the bishop doth **Form.**  
speake, when he maketh the signe  
of the Crosse vppon the forehead,  
with holy Chrisme.

Who is the minister of this  
Sacrament of Confir-  
mation?

The Bishop is the minister, and  
no inferiour: and this Sacra- **Minis**  
ment may not be iterated. **ter.**

What is the effect of this Sa-  
crament?

In this Sacrament the holy **Effect.**  
Ghost is geuen, to make them  
that

## Of the Teuen

that be confirmed more strong in grace, as the holy Ghost was geue to the Apostles in the day of Pentecost: so in confirmation grace is geuen, boldy to confesse the name of Christ and al things belonging to a Christian man. Therfore who soeuer is confirmed, hath a Crosse made in his foreheade with holy Chrisme, where as is the seate of shamefastnes: least he shoulde be ashamed to cōfesse Christ, and that he is a Christian.

What Ceremonies be vsed in Confirmation?

**F**yrste, he or she that commeth to be confirmed, must haue  
one



one Godfather or one Godmother  
(that is already confirmed) to hold  
them vp to the Bishop.

Secondly, they that receiue cō-  
firmation, haue a blowe on the  
cheeke geuen to them of the Bis-  
hop, in remēbrance that they must  
suffer paciēly and gladly rebukes  
and tribulation for the name of  
Christ and righteousnes sake.

Thirdly, they that receiue Con-  
firmation, for the space of thre  
dayes ought to haue and beare a-  
bout with them, a bande, in signi-  
fication, that Christ lay thre daies  
in his sepulchre, and vpo the thirde  
day they that be confirmed, muste  
be brought to the Priest, and then

## Of the seven

in the holy place the priest washeth  
of that Chyism with salte and wa-  
ter, and burneth the bande, casting  
the ashes in the Churchyarde.

In some countrees they vse to  
tye the bande vppon the forehead  
of them that be confirmed: where  
the Bishop made the signe of the  
crosse with holy Chyisme.

In England they vse to tye the  
bande about the childes necke, and  
vpon the thirde daye the priest loo-  
seth the bande, and therewith wa-  
sheth of the holy Chyism with ho-  
ly water.

## Of the Sacrament of Penance.

what

## What is Penance?

**P**enance is a Sacramēt, wher<sup>e</sup> Ioan.  
 by a penitent synner is pur<sup>20.</sup>  
 ged, absolued, & made cleane from Concil.  
 synne. For if any committe deadly Florēt.  
 synne after baptisme, the only re=  
 fuge is to the Sacrament of Pe=  
 nance: without which Sacrament  
 in acte or in wil, they that haue cō=  
 mitted mortal synne, can not be sa=  
 ued.

What is the matter of this  
 Sacrament?

**T**he mater of the Sacrament of Matter.  
 penance is the humble and true  
 confession of a penitent synner,  
 that



## Of the seven

that is contrite in hart for the sinne committed : plainly confessing before the priest ( sitting in Goddes steade ) the synne done , being in wil and minde not to committe syn agayne , and being content to doe satisfaction by the appointmēt of his ghostly Father.

What is the forme of this Sacrament ?

The  
Foorm

**T**he foorme of the Sacrament of penāce, is, the wordes of absolution , that the priest speaketh ouer the synner : by vertue of the which the holy Ghost worketh remission and forgeuenes of syn , so that the synner being penitent is purged

purged and made cleane from syn,  
as he was in baptisme:sauiug that  
the penitent synner after confessiō  
must do penance, or suffer paynes  
for his synne, either in this life, or  
in purgatorie.

How many partes of penance  
be there?

**T**hree: Contrition in hart, Co-  
fession with mouth to a ghost-  
ly Father, and Satisfactiō in wor-  
kes:so that who so euer wil be pur-  
ged and made cleane from synne,  
must be sorie in hart for the synne  
done, willing to offende no more,  
and then playnly confesse the sinne  
with the circumstances thereof:  
as

## Of the ſeuen

as how often, the place, time, age,  
and degree of persons, namyng  
none by name.

Theſe circumſtances may alter  
and change the kinde and nature  
of the ſynne, they may aggrauat or  
diminiſh the ſinne. Thirdly, the  
ſynner muſt bring forth fruite of  
penance by the appointment of his  
ghoſtly father.

Who is the miniſter, of this  
Sacrament?

The  
Miniſter  
ſc..

The prieſt is the miniſter, whoſe  
office is to heare the Confeſſiō,  
and then to diſcerne betwene ſinne  
and ſynne: to geue counſel, how  
to auoyde the occaſiō of ſynne, and  
therea



therevnto to enioyne penance, and  
to pronounce the wordes of abso-  
lution ouer the penitentes sinnes.

How many maner of sinnes may  
be forgeuen by this Sa-  
crament?

**T**wo maner of synnes, deadly  
synne, and venial: but deadly  
sinne can not be forgeuen without  
this Sacrament in dede or in wil.  
Veniall synne may be purged by  
prayer, almesdeedes, by the worthy  
receiuyng of the blessed Sacrament  
of the altar, by taking of holy wa-  
ter, knocking vpon the breast, with  
holy meditatio, the Bishops bless-  
ing,

Of the seven  
sing, and such like.

How shal we discerne deadly sinne  
from venial sinne?

Deadly  
sinne.

**D**EADLY synne so much displeaseth God, that thereby we be separated from God & charitie, in such sorte, that dying therein, without this Sacrament of penance in acte or in will, it bringeth euertlasting damnation. The Scripture noteth, that all fornicatours, adulterers, uncleane liuers, theues, robbers, extortioners, oppressours, vnlawful couetous persons, common dronkerdes, flaunderers, wicked speakers, ydolatours, blasphemers, witches, sorcerers, the

that be malicious enemies, contē-  
tious persons, brawlers, and chi-  
ders, dissensions persons, they that  
make sectes or diuisions, manslea-  
ers, and they that deny God for  
feare of man: these and such like  
committe deadly synne, and dy-  
ing therein without penance, they  
shal haue no inheritāce in the king-  
dom of heauē: but their portiō and  
part shalbe in the lake that bura-  
neth with fyre and brymstone.

Apoc.  
21.

In the foresaid synnes we may Dedes;  
offende deadly thre waies. In  
Dedes, or actes, as in satisfying our  
malice, contempte or inordinate  
concupiscence, in the synnes be- vVon  
foresaid. In woordes, aduisedly des,  
ex-



## Of the seven

**Mat. 23**  
**Though**  
**tes.**

**Mat. 15**

expressing our malice or concupiscence in the synnes beforesaid. In our thoughtes, imagining with consent, by deliberation and delectation, any euill or displeasure to any mā, or geuing ful consent with deliberation to the suggestion of the diuel and carnall concupiscence where the wil and intent is compounded for the dede of deadly synne before God.

**Venial**  
**sinne.**

Venial synne is committed by actes and deedes, wherein is neither malice, nor contempte, but curiositie or vanitie: as idle wordes and thoughtes without consent or euill. By venial synne we be not destitute of grace, nor separated from

from subiection to God, nor we do  
 not lose our Charity: but yet there  
 by our soules be darkened, and we  
 are made lesse apte to any good  
 worke, and a tēporal payne is due  
 for venial synne, either in this life  
 or in purgatory, if we be not pur-  
 ged by such meanes, as God and  
 holy Church hath ordeyned for the  
 same. But exactly to determine  
 and iudge of venial synne, apper-  
 teyneth to God, and not to man.

What is the effecte of the Sacra-  
 ment of penance.

**T**he effecte of the Sacrament of The  
 penance, is to purge a sinner, effect;  
 and

## Of the seven

and absolue him from al synne, to restore him to the Church, to reconcile him to God, to enriche him with spirituall gyftes, and of the childe of the diuel to make him the childe of God.

How must they behaue themselves that would be confessed?

**T**hey must humbly knele down at the priestes feete, & make the signe of the crosse vpon their bresta and blesse them in the name of the Father, and the Sonne, & the holy Ghost, and then say, Benedicite. And when the priest hath geuen them a benediction, they must be-  
ginne



ginne to knowlege themselves  
synners, to God, our lady Saint  
Mary, with al the holy company  
of heauen before their ghostly fa-  
ther sitting in Gods steade: then  
playnelie expresse and declare the  
sinnes comitted in thought, word,  
and deede, in breaking the com-  
maundementes of God: and how  
they haue offended in the seuen  
deadlie synnes, and braunches of  
the same, in mispending the fyue  
outwarde senses, in not fulfylling  
the seuen workes of mercy bodi-  
ly and ghostly. These thinges  
with the circumstances declared,  
the priest wil geue the penitēt syn-  
ner counsel, how to auoyde synne,  
¶ and

Of the seven  
and upon penance imposed, geue  
him absolution.

Whether may euery priest heare  
confessions and geue ab-  
solution?

Concil.  
Later.

Although euery Priest in ex-  
treme necessity may heare con-  
fessions and geue absolution, yet  
such priestes as be heretikes, or ex-  
communicated, suspended or con-  
demned ordinarily, may not loose  
nor binde. Euery man and woman  
is bounde to be confessed of their  
owne proper curate: except either  
by licence of their owne curate, or  
otherwise they haue licence from  
the

the Bishop or superiour authority,  
to choose them a discrete prieste to  
be their ghostly father.

Whether may euery curate of his  
ordinary authoritie ab-  
solue from euery  
synne?

**N**O. For there be some synnes Cases  
so grievous, that none may perceys  
absolue, but the Pope or his Le- ning to  
gat: as burning of Churches, vio- the  
lent striking a Prieste, and coun- Pope.  
terfeiting of the popes letters or Cases  
bulles. Some synnes appertheyne perceys  
to the Bishop, or his penitentiarie ning to  
to absolue: as incest between kyn- the bish  
shops.  
shops.  
¶ iii folkes,



## Of the seven

folkes, deflouring of virgins,  
maſſlaughter, breakers of vowes,  
periurors, witches, ſorcerers, rob-  
bers of Churches, they that ſtrike  
their fathers or Mothers, So-  
domites, burners of houſes, they  
that oppreſſe their Children, blaſ-  
phemers, heretikes, aduocaters, &  
ſuch like. who ſo euer hath com-  
mitted any of theſe, ought to go to  
the Biſhop, or to his penitentiary  
for abſolution,

How often in the yeare is euery mā  
and woman bound to go to  
confefſion?

Cecil.  
Flores.

**E**uery man & woman is bound  
(at the leaſt) once in the yeare  
(as

(at Lent) to go to confession: and  
as often as they receyue the bles-  
sed Sacrament of the aultar, if thei  
knowe or suspecte themselves to  
be in deadly synne.

Whether is any man or woman  
bound, to iterate and cōfesse againe  
any finnes, that they haue  
once confessed to  
a Priest?

**I**n three cases we are bound, to  
iterate and confesse agayne our  
synnes.

First, if the priest that we were  
cōfessed of, lacked authoritie to ab-  
solue such synnes as we had done.

**¶** In

**Se**

## Of the seuen

2. Secondly, if the priest that wee were confessed of, lacked discretion and knowledge, to discerne and iudge our synnes.

3. Thirdly, if we haue diuided our confession, shewing part to one Priest, and parte to an other, by meanes whereof our Ghostlie father could not plainly vnderstand our synnes with the circumstāces.

## Of the Sacrament of the Aulter.

What is the Sacrament of the  
Aulter?

**I**t is a Sacrament, wherein is  
cons



contained the bodie and bloude of Mat. 16  
 our Sauour Christ: which is co- 1. Co. 10  
 secrated vpon an Altar by a lau- Concil.  
 ful Priest at Masse. Latra.

What is the matter of this Sa-  
 crament?

The matter of this Sacrament The  
 is breade of wheat, and wine of matter  
 the vine mixt with water: whiche  
 doth signify the ioyning of the peo-  
 ple to Christ. And also it doth sig-  
 nifie the bloud and water that did  
 flow out of Christs side, when he  
 was peared to the harte with a  
 speare,

what

Of the ſeuen

What is the forme of this  
Sacrament?

The  
Forme  
Concil.  
Later.

**T**he forme of this Sacrament,  
is the wordes of Chriſt, wher=  
with this Sacramente is made:  
for the Priſte ſpeaketh in the per=  
ſon of Chriſte. By vertue of the  
wordes of Conſecration the ſub=  
ſtance of breade is tourned & chan=  
ged into the very body of Chriſt.  
And the ſubſtance of wine is tur=  
ned into the bloud of Chriſte, the  
holie Ghoſte woorking by a di=  
uine power: ſo that Chriſt is who=  
ly vnder the forme of breade, and  
in euery parte of the Hoſte being  
broken, Chriſte is holy. Al=  
ſo

so vnder the foorme of wine, and  
euery parte thereof being separa-  
ted, Christ is whole.

What is the effect of this  
Sacrament?

**T**he effect of this Sacrament, is The  
to knitte, ioyne and incorpo- effect.  
rate the worthy receiuers thereof Concila  
vnto Christe. By the worthy re- Florēt.  
ceyuing of this blessed Sacramēt,  
grace is increased, vertue is nou-  
rished, stedfastnes is geuen against  
frailtie, strength against tempta-  
tion, the merites of Christes pas-  
sion are reuiued in vs, our bodies  
and soules are spiritually nour-  
ished with this blessed Sacrament  
(being



## Of the feuen

(being the blessed fruite of holie Marie) to be a medicine to expell the poison, that came to al mākind by the fruit that our first parentes tasted of in Paradyse. As that fruit brought euerlasting death & damnation, so this blessed Sacramente is a pledge, to bring vs to euerlasting life, and to restore vs to the ioye that was lost by our first parentes.

Who is the Minister of this  
Sacrament?

The mi  
nister.

**T**he Minister is a Priest lawfully ordeined and consecrated by a Bishop. It is required, that the Priest doe consecrate at Masse, ha-  
ving

ming an intent to consecrate the  
bodie and blond of Christ.

Who is bound to receiue this  
Sacrament?

**E**very Christian man and wo- Concil  
Lateran.  
man having discretion, that is  
twelue yeares of age and elder, is  
bound at every Easter time to re-  
ceiue, and at other times as their  
devotion wil serue them. In the  
primitive Church the people vled  
often to receiue, as every Sunday.  
afterward deuotion began some-  
thing to decay, that customably the  
people receiued three times in the  
yere: as at Christmas, Easter, and  
Pentecost. Then afterward deuot-  
tion

## Of the seven

tion waxed so very colde, that it  
was thought good to the Church,  
to make a law, that euery man and  
woman vpon paine of deadly sinne,  
should receiue the Blessed Sacra-  
ment at Easter time at the least.  
And it is cōueniēt, that euery chri-  
stian man & woman against death  
receiue this Sacramēt, to be their  
voyage prouision.

How ought euery man and woman  
to prepare themselues to re-  
ceiue the blessed Sa-  
crament?

**I. Cor.** **F**irst, they ought diligently to  
**ii.** examine their owne consciēce,  
and



at it and if they perceiue any deadly  
sinne in them, with a penitent hart  
they ought to confesse their sinne  
to a discrete Ghostlie Father, that  
hath authoritie to absolue them  
from their synnes: so hauing their  
conscience purged from synne, and  
with a feruent and reuerent deno-  
tion, woozshipping Chyste in the  
blessed Sacrament, thei may safely  
receiue. For as the benefit is great  
in the worthy receiuers, so the vn-  
worthie receiuers, receiue their  
owne damnation.

*Of the Sacrament of extreme  
Vnction.*

what

## Of the seuen

What is the Sacrament of extreme Vnction?

Iac. 5.  
Concil.  
Florēt.

**E**xtrême vnction or anoyling is a Sacramēt, wherein the like persons ( by holy Oyle and the wordes of Christ ) are relieved: that more happily they may depart out of this world , and also that their bodies may be restored to health, if it be expedient. This Sacrament is to be ministred to men and women lying in extreme sicknesse in peril of death, by Gods visitation, and not by violence of warre , or execution. And this Sacrament is not to be ministred vnto infantes, and such as lacke reason : for none ought

ought to receiue this Sacrament,  
but such as haue reason, and hum-  
bly desire it for Gods sake.

What is the matter of this Sa-  
crament?

**T**he matter is oyle olīue halow-  
wed by a Bishop, wherewith <sup>The</sup> matter  
the sick is anoyled vpon the eyes,  
eares, mouth, nose, handes, and  
feete. A man is anoyled vpon the  
reines of the backe, and a woman  
vpon the bealy: because concupis-  
cence reigneth most in these partes.

What is the foorme of this Sa-  
cramente?

**A**

**The**



## Of the seuen

The  
Foorm.

**T**he foorme is the wordes, that the Priest speaketh, when he doth annoynt the sicke in the foresaid partes or places.

What is the effect of this  
Sacramente?

The  
effect.  
Concil.  
Florēt.

**T**he effecte of the Sacrament of annoynting is, to put away and purge veniall synne committed by mispending of our senses: And to purge and put away synnes forgotten.

This Sacramente is comfortable to the soule, and healthfull to the body, as much as is expedient. And in this Sacrament the holy Ghost doth strengthen the sicke with

grace against the violent assaults  
of the Diuel, and the terrour of  
death.

Who is the Minister of this Sa-  
crament of Extreme vncti-  
on or anoyling?

**T**he Priest is the Minister of  
this Sacramente, whome the  
sicke ought to send for, and before  
that he receiue this Sacrament, he  
ought to be confessed of his mortal  
synnes, and receiue absolution of  
the Priest, and also the Sacrament  
of the Altar, & humbly desyre the  
Priest for Gods sake to be annoy-  
led.

**R** y

**H**ob

## Of the seuen

How should the Priest anoyle  
them that lack eyes, hands,  
or any such partes as  
should be anoy-  
led?

**T**he priest must anoyle the parts  
that be next adioyning there-  
vnto those parts that should be a-  
noyled: for although any lacke such  
partes wherewith they may of-  
fend outwardly, not withstanding  
they haue those members groun-  
ded in the soule, and al things due  
there vnto them: whereby they  
may offende inwardly about those  
thinges that apperteyne to those  
members, although outwardely  
they



Sacramentes.

94

they can not be exprested.

*Of the Sacrament of  
Order.*

What is the Sacrament of Order?

**O**rderr is a Sacrament, wherein  
grace or a spirituall power is  
geuen to Priests, and to other mi-  
nisters in their Consecration, by  
the outward signe of imposition  
of the Bishops handes, to exer-  
cise effectually the ministracion of  
the Church, as in ministrig of Sa-  
cramentes, preaching and exercis-  
ing of discipline. And what so-  
euer they doe in the Church, accor-

Cōcil.  
Florēt.  
Mat. 13.  
1. Ti. 3.  
Tit. 3.  
Act. 13.

**R** i **ding**

## Of the feuen

ding to the institutiō of Christ and his Church, almightie God doth ratifie, accept, and allow. Therefore al people of what soeuer Degree, estate, or authoritie they be, ought to obey the Bishops and Priests, in causes Ecclesiastical. This is a power of the Church, geuen to them that be lawfully ordeined & consecrated, which power is not by lawes of men, or of nature, but only of Christs aboue nature.

What is the matter of this  
Sacrament?

The  
matter

The matter is that thing, by deli-  
uering of which Order is ge-  
uen: as Priesthoode is geuen or  
deli-

deliuered by geuing of the Chalice  
and Paten with breade and wine.  
Deaconship is geuen by deliue-  
ring of a booke of the Gospelles.  
Subdeaconship is geuen by the  
empty Chalice and paten. And in  
like manner the inferiour Orders  
haue some speciall matter apper-  
teyning to their Order: as the gea-  
uing of the keyes to the Ostiarie  
or Porter, the booke to the Exor-  
ciste, the booke of Psalmes and  
Propheetes to the Reader called  
Lector, the Cadell and cruet to the  
Acolite.

What is the foorme of this Sa-  
crament?

**A** ith **The**



## Of the seven

The  
Foorm

**T**he forme is the wordes of Or-  
der, whiche the Bishop spea-  
keth: whereby an authoritie is ge-  
uen, to exercise some office in the  
Church, as in Priesthode the for-  
mal wordes be: Accipe potestatem  
offerendi sacrificium, missasque ce-  
lebrandi, tam pro viuis quam pro  
defunctis, in nomine Domini.

By these wordes the Bishoppe  
genueth authoritie and power to  
him that receiueth Priesthod, to of-  
fer Sacrifice, & to celebrate Masse  
both for them that be aliue and for  
them that be deade, in the name of  
our Lord.

who so euer shal receiue that Or-  
der of Priesthod, must by degrees  
re-

receiue six orders befoze of the Bi-  
shop: of the whiche Orders foure  
be called Inferiour Orders.

Exorcistes, whiche haue authori- Exorc  
tie genen to them, to expel Diuels cistes,  
from them that be possessed.

Ostiares or Porters haue au- Ostiarij  
thority, to keepe the Church doze,  
to expell the unworthy, and to let  
into the Church the faithfull and  
worthy.

Readers, called Lectores, haue Lecto-  
authority to read lessons and scri- res,  
ptures in the Church: whereby  
the vnderstanding of the faithfull  
people is lightened.

Acolites haue authority to beare Acol  
cruetres to the Altar with wine lites.  
and

## Of the seven

and water, and to beare candelles and tapers: wherewith the minde of the people may be kindled and stirred to deuotion.

These foure Orders haue not continencie so annexed vnto them, but that they may mary. Subdeacon, Deacon, and Priest, haue Continēce so annexed to their Orders, that they may not mary.

Subdea  
con.

Subdeacon hath authoritie to reade the Epistle, to prepare necessities for ministratiō, and to assiste the Priest in ministration.

Deaco.

Deacon hath authoritie geuen to him from God by the Bisshop, to reade the Gospell, and to assist the Prieste in ministration of the  
Sa-



Sacramentes, and other offices in  
the Church.

The Priest hath his handes Priest.  
sanctified and halowed by the Bi-  
shoppe, to sanctifie and blesse.  
And authoritie is geuen from God  
by the Bishoppe to the Priest, to  
minister Sacramentes, that is:  
Baptisme, whereby people firste  
enter into the Church of God.

Secondely, if after Baptisme 2.  
any man fall into deadly synne,  
the Priest hath authoritie, to ab-  
solue them, if with a contrite harte  
they confesse their synnes before  
him.

Thirdly, the Priest hath antho- 3.  
rity, to Consecrate and minister the  
Sac-

## Of the seven

### Sacrament of the Altar.

4. Fourthly, the priest hath authoritie, to pray ouer the sicke persons and to annoynte them with holy Oyle in the name of God: to the remission of their sinnes, & the salvation of the sicke, according to Gods pleasure.

5. Fifthly, the Priest hath authoritie, to ioyne those two persons together in Matrimonie, that marrie in Christe.

What doth the Crowne  
signifie?

It doth signify, that they should be as Kings, to rule & gouerne Spiritually, bothe themselves, and others

others. The shauing of the heares  
 of vpon the crowne of the heade,  
 doth signifie the renouncing and  
 putting awaye of earthly affecti-  
 ons, and the lifting vppe of their  
 mindes towarde heauen, making  
 them selues heires of God, that  
 they may haue their portion and  
 part with God. The round circle  
 of the crowne, doth signifie perfec-  
 tion of life.

How many thinges doe let to take  
 Orders?

**F**yrst, a woman may not take  
 Orders, nor a childe, nor any  
 that lacketh discretion: but he must  
 be a



## Of the seven

be a man of full age, that shall take holy Orders.

2. Secondly, a seruauit that is in bondage to his Maister, without his Maisters consente, may not take holie Orders: for if he do, his maister may compel him to do his seruice.

3. Thirdly a mansleuer in dede or cōsent, may not take holie Orders.

4. Fourthly, he that is not legitimate, may not take holy Orders without a dispensation.

5. Fifthly, he that is married may not take holy Orders (for continēcy is annexed to holie Order) except by consent of his wife, who must vowe chastitie.

Sixthly

**S**ixthly, he that is Bigamus,  
whiche hath married two wiues,  
and knowen them both carnally:  
or he that hath married a widowe:  
or a woman that is corrupte of an  
other, if after carnally he knowe  
her: or if he carnally cōpanie with  
his owne wife, after that shee hath  
committed adultery with an other  
man: such a man may not take ho-  
ly Orders,

6.

**S**euently, he that lacketh any  
member, or hath defecte or defor-  
mitie, may not take holy Orders.

7.

**E**ighthly, he that is infamed,  
or a slanderouse person, hauing  
any notorouse crime, may not  
take holy Orders.

8.

who

## Of the seven

Who is bound to say Canonically  
howers daily?

Concil.  
Later.

**H**E that is within holy Orders  
is bounde to say Canonically  
houres. For Canonical houres, as  
Matins, Prime, & Houres, Eue-  
song, & Cūplen, with other diuine  
seruice, be annexed to holy Orders  
to geue God thāks. Also they that  
be benificed, be likewise bounde.  
If for negligence or slouth any  
doe omitte their diuine Seruice,  
they offend God.

Who is the Minister of this Sa-  
crament of Order?

The



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wife, and the woman saith: I take thee to my husband. And therein oughte of necessitie be the presence of witnesses, and of congruities, the consent of friendes.

Whether may a man put away his wife for any cause?

**A** man may put away his wife for no cause, excepte for fornication only: and if for that cause any be separated at bedde, neither of them may marry any other as long as bothe they live. For Matrimonie is a perpetuall bond of a lawfull Contracte or Marriage. Mat. 19

**D** h

**At**



## Of the seven

**At what age may Mariage  
be made?**

**S** pousages maye be at seauen  
yeares of age, but full consent  
in Mariage must not be, before the  
woman be twelue yeares of age,  
and the man fourtene yeares of  
age.

**Whether doth carnall copulation  
after Spousage or trothplight,  
make Matrimonic?**

**I** f carnall copulation followe  
the spousage or trothplight, with  
this minde to be one to the o-  
ther, as man and wife, it maketh  
Matrimonic: but if it be for the  
in-

intent of fornication, it is no Ma-  
trimonie.

If man and woman binde them-  
selues by faith and trouth, or by  
booke othe, with mutuall consent  
to marie eyther other in time to  
come: although thereby they be  
bounde to marie vppon paine of  
setting them selues in a damna-  
ble estate, yet lackinge the for-  
mall woordes of Matrimonie, it  
is no mariage.

If eyther of them marie anye  
other after the former promise, they  
must so continue, and not be sepa-  
rated: for although they spake  
woordes of promising mariage in  
time to come, the woordes of y<sup>e</sup> time

present must take place.

If man and woman with a mutuall consente in harte, shall speake some woordes of the time to come, thinking thereby, that they be made man and wife before God: it standeth for Marriage, but not before man and the Churches iudgemente: whiche must iudge vppon the woordes, and not vpon the mindes and intentes, and if either of them marrye any other, they liue in adulterie.

Whereas holie Church hath euer detested, and forbidden priuie contractes, yet when any such haue bene done with consent and  
formall



formall woordes, it hath ben marriage before God, whether they haue had witnesse or not. Albe it this matter of priuie Contractes, being thzoughly examined at the last Generall Councell holden at Treut, the inconuenience that didde arise thereof diligently weighed and considered: for the better safeguard of the peoples cōsciences, & auoiding cōtention, it was thought good to the holie Ghoste and the Fathers assembled in the said general Councel, to make all priuie cōtracts void and of no strength, except the contracte be made in the presence of the Priest and other witneses:

Cōcil.  
Triden.

D iij la

## Of the seven

so that after the publication of the  
saied general Councell, all suche  
prinie contracts without the wit-  
nesse of the Prieste and others, be  
voide and of no effecte, but that  
the parties so priniely contracting  
may lawfully marie any other.

If any man and woman speake  
the formall wordes of Matri-  
monie for feare of their parentes  
or friendes, or for any euill pur-  
pose, without consente of harte:  
they be not man and wife before  
God. If eyther of them do vse car-  
nall copulation with other, that  
gaue no consent in hart, they com-  
mit fornication, as long as he or  
she continueth in the same mynde:  
whera

wherin the next remedy is, to  
geue consent of hart to that, which  
was spoken before in woordes, &  
so be they man & wife before God.

How many things be required  
in Matrimony of ne-  
cessitie?

**T**wo thinges. Consent of both  
their hartes, and woordes ex-  
pressing the consent of both their  
minde.

Also some thinges be required  
in matrimony, that the Ordinary  
for some necessary causes may dis-  
pense in: As the banes ought to  
be asked thre sollemne dayes be-  
fore



## Of the seven

foze the tyme of mariage, as the Ordinal doth plainly appointe.

And certaine tymes and dayes in the yere the ordinance of holy Church doth forbide mariage to be solemnised, that they may geue themselves moze conveniently to prayer, as y<sup>e</sup> scripture doth teache.

1. Cor. 7

The tymes that the solemnization of matrimony doth cease in the Catholike Church, is from the saturday, next before Aduente Sunday, vntill the Octaue of the Epiphanye: from the saturday next before Septuagesima Sunday, vntill the Octaues of Easter be past, that is to saye, vntill the mondaye next after lowe sonday:  
from

from the Sondaye before the Rogation weeke, untill Trinitie Sunday.

How many things doe lette matrimony to be cōtracted, and dissolue matrimony that is made?

**F**yrst, Error of the person, whē one is brought in for another: except after that it is knowē, both the parties consent to the marriage. 1.

Secondly, when the man is within holy orders: or if either of them be professed in religion, or haue vowed Chastity. 2.

Third-

## Of Consanguinitie.

3. Thirdly by consanguinity, which extendeth to the fourth degree.
4. Fourthly, by Affinitie, which extendeth to the fourth degree.
5. Finally, by spiritual kinred, which is betwene the party that is baptized or Confirmed, and his Godfathers and Godmothers, and also between the Godfather or Godmother, and the parentes of the childe so baptised or confirmed.

*A table of the degrees within which it is not lawfull to marry.*



Christian iustice.

106

*The fysth Chapiter, of the offices of  
Christian iustice.*

Sobriè, piè & iustè viuamus.

Tit. 2.

Soberly, godly, and iustly lette  
vs lyue.

How many offices of Christian  
iustice be there?

**T**wo: the one is to decline from  
euil, the other is to doe good.

Psal. 3.

1. Ioã. 3.

Esaï. 1.

How can a mā be able to performe  
these two offices of iustice?

**H**E can not truly of himselfe,  
but being holpen by the grace  
of

Ioan. 5.

2. Cor. 3.

## The offices of

**Luc. 1.** of God, and instructed by the holy  
**Rom. 8.** Ghost, a Christian man may and  
**Tit. 3** ought (as much as the state of this  
life doth permitte) to lyue iustly &  
fulfil the lawe.

By what degrees be we brought  
into synne?

**Pro. 11.** **B**y suggestion of the diuel, de-  
**Ioā. 11.** lectation of the flesh, and cōtēpt  
of the minde.

Who be the most greuous  
sinners?

**Prou. 2** **T**hey that wilfully of mere ma-  
lice doe sinne. And also thei, that  
doe booke of their sinne. Thirdly  
they, that with cōtentious wordes  
griue

ol  
nd  
pie  
2 a

gh

ce  
nt

as  
at  
ly  
s  
ce





both shew. Oppressours can not  
escape Gods vengeance.

The fourth synne, that crieth to 4.  
God for vengeance, is: to kepe Iacob. 5  
backe the wagies of the hired ser-  
uant or workeman, when he hath  
done his service or worke.

Whether is it not sufficient for a  
Christian man to doe  
no euil?

To doe no euil is but the halfe Psal. 36  
part of christia iustice. It is not Rom. 12  
sufficient for a Christian man to do  
no euil, but he is bound to do good:  
for as S. James saith, he that  
knoweth how to doe good, and Iacob. 4  
doth

## The offices of

doth it not, he doth committe sinne.  
**Math ;** And also the Gospel saith : every  
tree that doth not bring forth good  
fruit, it shal be cutte downe & cast  
in the fyre.

What kind of good works ought  
a Christian man to vse?

**Rob. 12** **F**asting, almesdeedes, mercy and  
prayer. That prayer is good  
(saith the scripture) that is ioyned  
with fasting and almesdeedes.

What is fasting?

**Hiero :** **F**asting is a foundation of vertue,  
whereby vice & sinne is repressed  
pressed



pressed: and the mind is lifted vp,  
the body is chastised, and the flesh  
made subiect to the spirite, obedi-  
ence is exercised, and the grace of  
God obtained: by fasting the soule  
is nourished.

The maner of fasting is, cer-  
taine dayes and tymes, according  
to the custome and precept of the  
Church, to abstaine from flesh, and  
to eate but one moderate meale in  
the daye. The tyme of the Lent  
is moze streightly to be kept, then  
other tymes of fasting: because  
Lent hath for it the institution of  
Christe. The sixt generall Coun-  
cell, in the Lent tyme doth for-  
bid to eate egges, or cheese, except

Concil  
Magunt.  
c. 35. &  
Bracca.  
2. cap. 9.

Concil.  
Consta.  
tin. 3.

19 6

ne.

The offices of  
necessity require, or dispensation  
be obteyned.

What is prayer?

Damas. **P**raier is a lifting vppe of the  
minde to God, whereby we de-  
syre euill or aduersity to be put a-  
way, or els we desire good things  
to our selues, or to others, or we  
doe prayse God.

What is almesdeed or mercy?

**I**t is a benefitte, wherewith we  
helpe and succour the necessity,  
or misery of others, for the honour  
of God, with a good affection and  
compassion.

How

How many kindes of almes or mercies be there?

**T**here be two kindes of almes or woꝝkes of mercy: the one is called corporal, the other spiritual.

The woꝝkes of mercy or pitie corporal be seuen. **Mat. 23.** To fede the hungry, to geue drinke to the thursty, to clothe the naked, to visit the prisoners, and sycke, to harbour the harbourlesse, and bury the dead.

The woꝝkes of mercy or pitie spiritual be seuen. **1. Thel. 5** Discretely to correcte them that offend: **Iacob 5** to teache the ignorant, **Rom. 15** to geue good counsell to them that haue nede, **Math. 6** to pray **& 18.** vnto God for the health of our  
to thy neigh



## The offices of

neighbour, to comfort the comfort-  
lesse, patiently to suffer iniuries,  
to forgeue offenses done against  
vs. God graunt vs so to doe, that  
we may liue.

And here nowe let vs make an  
ende. For after thou knowest once  
(Gentle Reader, or diligent lear-  
ner) what thou ought to beleue,  
& how thou ought to lyue (which  
two pointes I haue prosecuted  
in this short Catechisme) what re-  
mayneth but to make an end? For  
the rest now is to be committed  
vnto thy prattise, that like as thou  
knowest through my simple and  
plaine instruction, what is to be  
Done, so thou study and labour to  
ex

exemplifie & shewe in thy conuer-  
sation that which thou knowest.

Especially, whereas I now haue  
no more to say vnto thee, and God  
wil beginne to haue a saying vnto  
thee, except thou kepe his lawes &

cōmaundemēts. For whē the Son Mat. 5.

of mā shal come in his maiesty and  
al his Angels with hī, then shal he  
sit vpon the seate of his maiesty, & al  
nations shal be gathered together  
before him &c. the wicked shal go  
into euerlasting punishment, & the  
iust into life euerlastig. Be faithfull  
therfore in al articles that are to be  
beleued, be deuout in thy praiers,  
be louing & obedient as touching  
the Commaundements of God &

Is iij

his

The offices of

his Church, be wise in receiuing  
the Sacraments, & make not light  
of the remedies of thy synnes and  
infirmities. Be diligent in the  
workes of mercy, and take in good  
part this my smal labour, which I  
trust, shal bring great profit  
vnto thee, & God graunt  
it may be so great, as  
I haue & shal  
wish it to  
be.

Amen.



*To the Reader, concerning  
the holy Ceremonies  
of Gods Church.*



Any wise and learned men haue thought it good, that I should ioyne to the Catechism (which I did lately sette foorth for the instruction of yonge children in matters of the faithe) a brieve declaration of certayne Ceremonies, whose signification is not so wel knowen to the ignorant people, as they should be.

*It is*

## The vse and meaning

Aug. cō-  
tra Faust.  
Manich.  
Lib. 19.  
ca. 11.

It is therefore first to be knowē,  
that no cumpanie of men cā meete  
together in one mind and cōsent of  
hart, for the true seruice of God, ex-  
cept thei haue certaine holy signes  
whereby both their worship to-  
wards God may be stirred vp, and  
the professiō therof towarde their  
neighbours may be sene: And ther-  
vpō as wel in the law of the Iewes  
as of the Christiās, holy signes and  
Ceremonies haue bene alwaies in  
vse, by the appointmēt of God him-  
self, or of his Prophets ād Apostles.  
But for somuch as the state of the  
Iewes

## of Ceremonies.

Iewes did beare outwardly a form and shew of seruīg god rather like childrē then lyke men, yea rather in a bound then in a free sort : their ceremonies were in maner al expressly named in the law vnto them because it was presupposed, that thei of theselues were not able to iudge what was cōuenient for this or that Sacrifice, or els for this or that tyme, vnlesse it were by their maister and Lawemaker namely prescribed and appointed.

But for so much as the state of the new testamēt is free, as wherein men of all nations are taught of

Isaie. 54.

Cod



## The vse and meaning

**Ioan. 6** God him self, and are anoynted in-  
**1. Ioan. 2** wardly with the holy Ghoste, ha-  
**Iere. 31.** uing the lawe, not of Moyse, but  
**Heb. 8.** of God writen in their hartes and  
**& 10.** bowels ( as the Prophetes and A-  
**2. Cor. 3** postles do witnesse) therefore ( the  
holy Sacramentes *being made and  
instituted of Christ him selfe* ) most of  
the other ceremonies were leaft to  
the discreation of the Apostles and  
of their successours. For whiche  
cause S. Peter with the rest of the  
Apostles and Priestes at Ierusalem  
ordeined and decreed, what was to  
be obserued of the Gentils, who  
were

n. were newly cōuerted to the faith.  
 a. And S. Paule hauig declared what  
 ur he receaued of Christe towching  
 d the Sacrament of the Altar, addeth  
 A- of his owne authoritie: *Cetera cū*  
 e *venero, disponam.* The rest I wil set  
 d in order when I shal come.

Act. 15

1. Cor. 11

of Vpon which wordes of S. Paule,  
 o the great clerck S. Augustine wri-  
 d teth thus: *Apostolus de hoc Sacra-*  
 e *mento loquens, ait, cetera cum venero,*  
 e *ordinabo.* Vnde intelligi datur, quia  
 n *multum erat, ut in epistola totum illū*  
 o *agendi ordinem insinuaret, quem uni-*  
 o *uersa per orbem seruat Ecclesia, ab ipso*  
 s *ordina-*

Aug. in  
 epistol.  
 118.

1. Cor. 11

The vse and meaning  
*ordinatū esse, quod nulla morū diuersitate variatur.* The Apostle speaking of this sacramēt, saith: *The rest I vvil set in order vvhē I shal come.* wherevpo it is geuē vs to vnderstād (because it was much (or hard) to touche in in an epistle the whole order in doing, which the whole church throughout the whole world doth obserue) that thing which is varied with no diuersitie of customes to haue bene ordeined by the Apostle S. Paule. Marke what S. Augustine saith: VVherein soeuer al Churches agree in celebrating Masse, that thing he doubteth not to haue ben ordci-



of Ceremonies. 113

ordeined of S. Paule. Of this kind  
are holy Altares, secret praying at  
certain times of the Masse, praying  
for the lyuing, and for the faithfull  
soules departed, the vse of receauing  
the blessed Sacramēt in the mornig  
or fasting: with many other like ce-  
remonies, which al Churches in al  
countries haue alwaies vsed. And  
that which is namely saied of the  
ceremonies belonging to the chief  
Sacrament, is likewise to be vnder-  
stād of al other Sacramēts. For the  
Apostle saied generally: *State, et tene-  
te traditiones quas didicistis, siue per ser-  
monē, siue per epistolam nostram.* Stand  
sted.

## The vse and meaning

2. Thes.

2.

In epist.

118.

steddie, and kepe ye the traditions  
which ye haue learned, either by  
our talke, or by our letters. And S.  
Augustine sayeth lykewise gene-  
rally: *Quæ non scripta, sed tradita cu-*  
*stodimus, etc.* Those thîgs which we  
keepe, not being writtē, but being  
delyuered, which at the least are  
obserued throughout the whole  
worlde, are vnderstāded to be kept  
by the cōmēding and decreeing of  
the Apostles them selues, or els of  
the general Coūcels, whose autori-  
tie is most holsome in the Church.  
As that the passiō of our Lord, and  
re-

resurrectiō, and ascension into hea-  
uen; and the comming from heauē  
of the holy Ghost are solemnly kept  
euerie yeare: and so of any other  
thing which is kept in euery place  
wher the Church spreadeth it self.

It were easie to shewe, that ma-  
ny other aunciēt Fathers do speake  
in lyke sort of our holy ceremo-  
nies, were yt not aboue the mea-  
sure of a breefe Catechisme, to stād  
about that matter any longer.

Therefore now I wil talke more  
particularly of certaine especial ce-  
remonies and the meaning therof.

Q



The vse and meaning  
*The vse and meaning of the  
holy Ceremonies of Gods  
Church.*

Why is holy water vsed in  
the Church?

Tit. 3.  
Mat. 28



It is vsed, to put  
men in mynde of  
the water of Ba-  
ptisme, wherein  
their synnes were  
cleansed, thoro we  
the name of the blessed Trinitie  
called vpon them, and thoro we their  
owne of the Churches faith. And  
therefore as men by the water of  
Bap-

Baptisme entred into the Church,  
whiche is the mysticall bodie of  
Christ: so at the entring into the  
materiall Church, they sprinkle  
themselves with holy water. For  
albeyt the Baptisme it self can not  
repeated, yet the remembrance ther-  
of is most laudably preserved in al  
good Christians.

How olde is the vse of holy  
water?

**I**t came euen from the Apostles,  
as it may be thought. For men-  
tion thereof is made in the Epistle  
of Pope Alexander, who was the  
fyste bishope of Rome after Saint  
Peter.

Q ij

Can

The vse and meaning  
Can holy water driue away  
diuels?

**N**Ot only holy water, but ma-  
ny other holy things are of  
power to driue away diuels from  
their bodies or places, who vse  
them in a right faith. For, as tho-  
rowe our synnes the diuell hath  
power to vse, not only his owne  
malice, but also Gods creatures to  
our hurt: euen so faithfull men take  
power of Christ, not only to resist  
the diuel by their owne faith, but  
also by the creatures vvhich are san-  
ctified by Gods vvord and prayer.  
And so doth Theodoretus an ann-  
cient wziter of the Ecclesiasticall  
hystorie witnesse, that diuels were  
cast

1. Tim. 4  
Eccles.  
Hystor.  
Lib. 5.  
5. 2 10



cast out in the old time. For whereas the diuell stayed the fyre y<sup>e</sup> could haue no strength in burning of an Idols temple, Marcellus the Bishop of Apamea caused his Deacon Equitius to bring water in a vessel, which being set vnder the holy Altare, the bishop prayed, and when he had made the signe of the Crosse vpon the water, he willed his faithful Deacon to sprinkle the sayed water vpon the flaine, quo facto, contactus aquæ impatiens dæmon aufugit. Which being done, the deuill not being able to abyde that the water should touche him, fled away. And verely whosoener now a daies can not abyde to haue

A. in. holy

The vse and meaning  
holy water sprinkled vpon him, he  
may wel suspect, that a deuill hath  
power on him, who is a feare of  
the said holy water, & therefore ke-  
peth his seruant frō it as farre as  
he can. Thus we see both the pro-  
fit & the antiquitie of holy water.

Why is censuring vsed?

**I**t betokeneth, that as the sweet  
perume of frankincense ascen-  
deth vp into the ayer: so our pray-  
ers ought to be directed as a sweet  
Plal. 140. smel in the sight of God. And as  
the Angel taught Tobias, to driue  
away the diuel by kindling of the  
Tobie. 6. lyuer of the fysh: euen so the like  
kindling of frankincense with the  
lyke

lyke faith & deuotiō, doth helpe to  
driue away the diuel, & to defend  
the faithful people from his iniu-  
ries and assaults.

How long hath sensing ben vsed?

**E**uen from the Apostles tyme,  
as it may appere by the works  
of Dionysius the Areopagite, in his  
booke of the holy order & govern-  
ment of the Church, where he ex-  
pressely nameth that ceremonie. In  
the solemne Masses also of S.  
James, & Chrysostom it was vsed.

Dionisi⁹  
Eccles.  
Hierarc.  
ca. 3.

What meaneth procession?

**P**rocession was ordeyned, partly  
to protest and to shewe es-  
ueriewhere by our deedes the  
M iij Chis



## The vse and meaning

**Psal. 118.**

Christian faith (as by carrieng openly before vs the banners and tokens of Chyistes death) partly also to betokē, that euen as we go out of the Church, and after a pilgrimage made come into yt again: so Chyist coming from the bosome of his father to take flesh of the blessed virgin Marie, did after his peregrination made in this world retorne to his father againe, whither also we hope to followe him.

Why is the Crosse carried before vs in procession?

**1. Pet. 2.  
Philip. 1.  
Rom. 3**

**T**<sup>e</sup> make vs vnderstand, that al our pilgrimage in this lyfe ought to be in the faith, merit, and  
ex

example of Chyistes painfull con-  
uersation, by whose only death we  
come to lyfe, if yet we suffer with  
him, to the end we may reigne and  
trumphe with him.

What may we lerne by holy  
candels?

**F**yrst, that God is a consuming Deut. 4  
fyre, whereof the verie burning  
candel doth warne vs.

Secondly, that as the candel be-  
ing one kind of creature consisteth  
of fyre, waxe, and weeke: so Chyist  
consisteth of the godhead, soule, &  
flesh, al being in one person. Ther-  
fore on Candelmasse day by carying  
a holy candel, we do wel represent  
our

211 The vse and meaning

Luc. 21. our Lady carryng Christe to the temple in hir armes.

Math. 25. Thirdly, we ought alwaies to haue the fyre of charitie in our hartes, as the wise virgins had.

Hierony. Last of al, by the torches which  
contra are lighted at the singig of the gos-  
Vilan. pel, it is signified, that the word of  
Psal. 118. God is the light of our soule.

Why are candels set be-  
fore Images?

TO betokene that their workes did  
so shine befoze mē, that mē glo-  
rifie God in heauen thereby. And  
Christ himself called S. Iohn Ba-  
ptist a burning candel vvhich gaue  
light. And he said to his Apostles:  
ye are the light of the vworld.

What

Ioan. 5.

Math. 5.



What doe holy afshes  
meane?

**T**het warne vs to do penance  
as the Miniutes did, & therfore  
at the beginning of lent (which is  
the time of penance) they are layed  
on our heads or foreheades, to be-  
token that we must lamēt our for-  
mer euil life, according as Christ  
said: except ye do penance, ye shal all  
perish. Iong. 3.  
Luc. 13.

Why was the fast of Lent  
ordeined?

**T**o the intēt that we the mēbers  
should according to our habi-  
litie follo~~w~~e the example of Christ  
our head, protesting by our deede  
that he fasted fortie dayes for our  
nes

## The vse and meaning

**Luc. 22.** our Lady carryng Christe to the temple in hir armes.

**Math. 25.** Thirdly, we ought alwaies to haue the fyre of charitie in our hartes, as the wise virgins had.

**Hierony. contra Vilan. Psal. 118.** Last of al, by the torches which are lighted at the singig of the gospel, it is signified, that the word of God is the light of our soule.

Why are candels set before Images?

**To** betokē that their workes did so shine befoze mē, that mē glorifie God in heauen thereby. And Christ himself called S. Iohn Baptist a burning candel vvhich gaue light. And he said to his Apostles: ye are the light of the vworld.

**Ioan. 5.**

**Math. 5.**

What

What doe holy afshes  
meane?

**T**het warne vs to do penance  
as the Miniſters did, & therfore  
at the beginning of lent (which is  
the time of penance) they are layed  
on our heads or foreheades, to be-  
token that we muſt lament our for-  
mer euil life, according as Chriſt  
ſaid: except ye do penance, ye ſhal all  
periſh. Iong. 3.  
Luc. 13.

Why was the faſt of Lent  
ordeined?

**T**o the intēt that we the mēbers  
ſhould according to our habi-  
litie followe the example of Chriſt  
our head, proteſting by our deede  
that he faſted fortye dayes for our  
ne-



## The vse and meaning

Math. 4 necessities & not for his owne. Itē  
Exo. 14 as not only Moyses but Elias fa-  
3. Re. 19 sted fortie dayes, so was it signified  
that not only the bond of the law,  
but also the free grace of the pro-  
phetes neded the said fast of fortie  
daies: & we are now in a propheti-  
cal state, seing it is writen of our  
Ioc. 2. time, that God wil power his spi-  
rit vpon euerie flesh (or natiō) and  
Ioan. 6 that al men shalbe taught of God  
as in the olde time the prophetes  
were.

Who instituted the fast  
of the Lent?

Hiero. in  
epist. ad  
Marcel.  
Ignatius

The Apostles them selues  
as S. Hieron teacheth, & ther-  
fore eue Ignatius who was the dis-  
ciple

principle of the Apostles commaundeth in epist.  
the christians not to despise the lē or ad Phil.  
the fortie dayes, because it containeth  
a folowving of Christes conuersation.

How is Lent to be fasted?

**W**ith eating drie meates such  
as do ingender least bloud, &  
consequently do least prouoke car-  
nal lustes. For which cause al flesh  
and white meates are forbidden:  
Unlesse necessitie, reasonable dis-  
pensation, or a custome lawfully  
prescribed do otherwise permitte.  
Also except men by age, greate la-  
bor, or sickenesse, be excused, they  
ought to take but one meale on a  
fasting day, which in the olde tyme  
was.

Eccles.  
histor.  
li. i. c. 18

## The vse and meaning

August.  
epist. 86.

Arg. in  
epist. 118.  
& in fine  
epist. 86.

was toward night. for as the per-  
fite fasting is to eate nothig at al:  
so in them who can not beare such  
an abstinence, it is permitted to  
make one meale. As for drinkings  
at night or eating any other thing  
(which yet may not be a meale) so  
that no fraude be vsed; yt is suffi-  
cient to kepe the custome which is  
allowed by the lawfulli bishop of  
the Churche wherein we lyue.

## Why are Images couered in the Lent?

**A**S Holy Images are set vp  
in Gods Churche, at other  
tymes to represent vnto vs, that  
the



the Sainctes reigne with God in  
heauen: so in the Lent they are co-  
uered and kept from our sightes  
to betoken, that synnes and iniqui-  
ties ( for the which we then do pe-  
nance ) diuide betwene God and vs:  
Hiding his face and glorie frō vs,  
euen as the vaile hid Moyses face  
from the hard harted Jewes. And  
therefore when the good Christi-  
an looketh vp, and seeth not the  
glorious representation of hea-  
uenly ioy, which in the Church  
was wont by his eye to come to  
his mynde ) he hath warninge  
thereby, to crie out woe to me,  
my synnes haue hidden Goddes  
glorie from me, except by his  
grace

Isai. 54.

Exod. 34

2. Cor. 3.

Isai. 59.

## The vse and meaning

grace I may come to true repentance and to do penance for them.

1. Cor. 7 And so he is warned to call vnto  
1oā. 10 God, for true contrition, sacramental confession, and temporall satisfaction.

What signified the veile which is drawn betwene the people and the high Altare in the Lent?

Gen. 3.

AS our first parentes hauinge sinned were kept from Paradyse with the fyrie sword of the Angel, and as in the tabernacle of Moyses there was a veile betwene the inmost and the outward holy place: And as the letter of the lawe is a veile which kepeth y meaning of

Heb. 9.

*There is but one way to saye*

of the holy ghost from them, who **1. Cor. 3.**  
believe not rightly in Christ: so to  
us that believe and live not well,  
our synnes are a veyle and tower  
which kepe us from Christ. But as **Mat. 27.**  
by the death of Christ the veyle of  
the temple was torne in sunder: &  
all the secretes of the inmost holy  
place laye open to them who did  
believe: (in token whereof the len-  
ten veile is also cast downe in the  
passion weeke) so to them who af-  
ter due penance do againe worke  
the wil of God throughe his grace,  
the veile of iniquitie is torne  
downe, and the grace of Charitie  
lyeth open.

R.

Why.



## The vse and meaning

Why do the people beare palmes  
the Sonday before Easter?

**I**n remembrance of the notable,  
miraculous, & triumphāt entrie  
which Christ made into Ierusalē  
that day, at which tyme the Isra-  
elits did cast not only bowghes of  
trees, but also their garmentes in his  
vway for honours sake. And the chil-  
dren cried Osanna to the sonne of  
David. Al which ceremonies we  
stil maintaine to y<sup>e</sup> honoz of Christ,  
as the faithfull Israelits once did  
them, and the protestantes stil dis-  
dagne the same, as once the stub-  
borne and hard harted Jewes did.  
Our palme bowghes also betokē  
that we ought to fyght against the  
De-

deuil, the flesh and the world, euen Philip. 1.  
til death, as Christ did . in which 2. Tim. 4.  
death both his victorie was , and  
ours must be persitely ended.

What signifie the fower and twē-  
ty candels that are set vp on wens-  
day before Easter euen?

**T**hey signifie the twelue pro-  
phets, and the twelue Apostles  
& therby al iust men, who by prea-  
ching and good lyfe gaue vnto vs  
light & a true testimonie of Chri-  
stes godhed and manhode . but yee  
they were all after a certaine sorte  
dymmed, and ( as it were ) their  
light was putte out one after an-  
other , because they synned as  
men.

## The vse and meaning

1. Ioan. 1. men, at the least venially: and none  
Ioan. 1. of them was y light which shew=  
ing it selte without blemish, light=  
neth euerie man coming into this  
world, which is Jesus Christ the  
euerlasting light. And yet for so  
much as they beleued in him, their  
Apoc. 21. light in hi is now also euerlastig.

Why is the old fyre quenched, and  
new fyre halowed on Easter  
euen?

Ephes. 4. **T**o shew that in Christ we are  
Ephes. 5 made new men in spirite, and  
that we must cast of the olde man  
which came by our parentes car=  
nal generation, & take newe light  
of Christes death and resurrectiō,  
walking



walking as the children of light,  
 Therefore the clergie going to hallow  
 the new fyre saith the psalme  
 Domini<sup>9</sup> illuminatio mea & salus mea.  
 The lord is my light and my Sal-  
 uation.

Psal. 116.

Why is the Paschal of wax hal-  
 lowed and set vp in the Church?

**T**O represent Christ, who is the  
 truth signified by the pillow of  
 fyre, which gaue light to the chil-  
 dren of Israel by night. And as  
 Christ at certaine times appered to  
 his disciples after his resurrectiō:  
 so is the paschal taper in remem-  
 brance thereof lighted at certaine  
 tymes from Easter til Ascension.

Exod. 13

Marc. 16.

Ioan. 20

& 21.

Is 19

why

The vse and meaning.  
Why is the fount hallowed?

Dionysii  
Eccles.  
Hierarc.  
ca. 2.  
Basil. de  
spiritu  
sancto  
c. 27.

1. Cor. 15  
Actor. 2  
Rom. 6

Ephes. 4.  
Tit. 3.

**B**Ecause the Apostles did so institute, as may appeare in S. Dionysius, who lyued in their tyme. Also S. Basil confesseth, that the custome to blesse the vvater of Baptism came from an unwritten tradition. The feastes of Easter and whitsunday are chosen for that purpose, because in the one Christ after death rose out of his graue: in the other he sent downe the holy Ghoste. Nowe in Baptisme (as S. Paule saith) we are buried with Christ, and rise again to walke with him in a new lyfe, and the sanctificatiō of the new man which we take & beare,

beare, is wrought in Baptisme  
first of al by the holy Ghost.

Why are belles hallowed?

**T**o thend nothing may be pro-  
phane which serueth for Gods  
religion, because he is infinitely ho-  
ly whom we serue. And therby the  
deuils also are the more vexed and  
driuen the farther of, because they  
know them to be the signes, & as it  
were the trumpets calling faithful  
souldiers to heare Gods word &  
to make common prayer.

1. Pet. 1.

Why is the Church hallowed?

**B**ecause it beareth a figure of  
the liuely members of Christe,  
which

1. Pet. 2.



## The vse and meaning

**Ephe. 5.** which is holy and vnspotted in her  
faith and religion. Item to cause  
the mē who come thither, to be the  
more stirred to prayer, and to be  
the sooner heard in a holy place, as  
yt may well appeare, that the holy  
**4. Reg. 8:** Ghost taught vs to beleue by the  
dedication of Salomons temple:  
where a special grace is desired  
for them, who pray in the tēple de-  
dicated to Gods holy name.

Why is the Altare consecrated?

**T**hat the chief protestation and  
shewing of external religion  
(which is external sacrifice) may be  
offred vpo a most solemne and re-  
uerend

uerend place. For although the  
 whole Church be generally hal-  
 lowed: yet the Altare being with- 3. Reg. 3.  
 in the same Church hath a most  
 special sanctificatiō. as which bea-  
 reth y come in our holy doinges,  
 which the Crosse it selfe bare whē  
 Christ dyed vpon it. And seeing Gen. 8.  
 Noe buylt an Altare, and Abrahā & 22.  
 is noted not only to haue offered Iacob. 2  
 vp his sonne, but also to haue done  
 it vpon the Altare: seing also that  
 in the tabernacle of Moyses, and  
 in the temple of Salomon the Al-  
 tare was so holy, that (as our Sa- Math. 23.  
 uiour him selfe saith) it sanctified  
 and made holy the gift which was  
 layed vpon it: by the same reason  
 our

## The vse and meaning

Contra  
Parme-  
nianum  
lib. 6.

our Altares should much more be hallowed, as which containe that bodie vpon them, for whose sake al altares were hallowed, and al sacrifices were made. wherfore Optatus an auntient wziter speaking against the Donatists, who in his tyme destroyed the holy altares of the Catholikes, saith: Quid est enim Altare, nisi sedes corporis et sanguinis Christi? For what is the Altare, but the seate of the bodie and bloude of Christe? That is to saye, the place where Christes bodie and bloud doth remaine, during the tyme of the vnbloudy sacrifice.

what



What do the Altare clothes  
signifie?

**V**erely they represent the good  
affection which faithfull people  
haue to honor the place of Christes  
residence. For as the Apostles being  
commaunded to bring the Masse vn-  
to Christ, did vpon their own good  
affection cast their clothes vpon  
the Masse, to thend Christes seate Math. 21.  
might be made the more hono-  
rable: so doe the faithfull folow-  
ers of the Apostles deck and sette  
foorth the place where Christ in a  
mysterie presenteth him selfe vn-  
to vs. And therefore Saint Hie-  
rome prayeth Nepotianus, for  
prouidinge carefullye, that the  
Al-

## The vse and meaning

Ad He.  
liodorū  
de epita.  
phio Ne.  
potiani.

**Altare might be neate and cleane.**  
Erat sollicitus si niteret altare, si parie.  
tes absque fuligine, si pauimenta tersa,  
si ianitor creber in porta, vela semper  
in ostijs, si sacrarium mundum, si vasa  
luculenta, & in omnes ceremonias pia  
sollicitudo disposita. **He was careful**  
**to see, that the Altare might shyne,**  
**that the walles might be without**  
**the smoke of the tapers or lampes,**  
**that the pauimentes might be**  
**neate, that the porter might be of**  
**ten at the Church doore, that the**  
**clothes might alwaies couer the**  
**doores, that the vestrie might be**  
**cleane, that the vessels might be**  
**bright, and that his godly careful**  
**nes might be wel disposed toward**

al

## of the Ceremonies.

What meaneth the apparel which  
the Priest weareth at Masse?

**T**he Amice which the priest first putteth on his head, doth signifie the clothe wherewith Christs face was couered, whilst he was buffeted him, saying: areade, vwho did stryke thee. Math. 26, 1.

The Albe which is a long white garment, representeth the white coate, wherewith Herode sent Christ backe to Pilate, reputing him as a foole. Luce. 23, 2.

The Girdle betokeneth the scourge wherewith Christ was whipped. 3.



## The vse ad meaning

- Ioan. 19.** whipped. And the Fanel which the  
**4.** priest putteth on his left arme, be-  
**Ioan. 18.** tokeneth the coard wherwith they  
**5.** bound Christ, when they first tooke  
him. As also the Stole representeth  
p other ropes wherwith they bound  
hi to the pillour whiles they whip-  
**6.** ped him. The vpper vestiment  
**Ioan. 19.** doth betoken the purple garment,  
wherewith Christ was cloathed in  
derision, when they saluted him  
king of the Jewes. Thus the  
priest going to make the sacrifice  
of the Church which it learned of  
Christ, doth in outward signes se  
before our eyes the historie of  
Christes passion, which is the tru  
paterne of al sacrifices.

Cypria:  
nus lib.  
2. epist. 3

Th

The priest then being so clothed  
 setteth briefly before vs all the lyfe  
 of Christ, but most specially of all  
 the circumstances of his death. He  
 cometh therfore from the vestrie to  
 the Altare, as it were shewing how  
 Christ came from heauen into this  
 world. He beginneth the Masse  
 with some part of a Psalme, which he  
 repeateth twice or thrice, in shew-  
 ing the prophets and patriarches  
 to haue prayed for, and to haue re-  
 ioysed at the day of Christes incar-  
 nation, vvhich thei saue in spirite.  
 He cryeth out for mercie nine times  
 geuing vs to vnderstād, that his sa-  
 crifice dependeth vpon Christ, & not  
 vpon our merits. He beginneth the  
 gloria

1.

2.

Ioan. 8.

3.

## The vse ad meaning

4. gloria in excelsis Deo, glorie in the highest vnto God, putting vs in mynd of the hymne & praise which the Angels sange at Chyristes birth.
5. And therewith he saith, the Lord be vvith you, whiche is no more but the prophetical naming of Chyrist, who is called Emanuel, that is to say, the Lorde with vs. The collect signifieth the whole Church with one accorde to haue prayed for the coming of our Sauour, and by him only to trust for saluation. The
7. Epistle doth resemble the preaching of S. Ihon Baptist. The morning  
Math. 3. song of the Braile sheweth the penance whiche insued among the good men vpo S. Ihon Baptists  
8. preaching



preaching. The ioyfull song Alle-  
 luia betokeneth the spiritual ioye,  
 which after their penance done  
 they obtained, partly in this lyfe, &  
 specially in the lyfe to come: for  
 those who moine in God, shalbe  
 comforted. The Gospel betokeneth  
 the preaching of Christ. The Crede  
 witnesleth what great fruit of pro-  
 fessing the true faith, insued vppon  
 Chyristes preaching, which is not  
 only shewed by woordes, but also  
 by workes. whilest the deuout per-  
 sons offer vnto God before the Al-  
 tare some of their temporal goods  
 and substance, either to be cōse-  
 crated vnto God (as bread and wine)  
 or to be distributed to the poore,

S

or els

9.

Math. 3.

10.

11.

12.

## The vse and meaning

Dionyſi'  
de Ecclef.  
Hierar.  
ca. 3.

- nor els to be employed to the vse of the Church, as wax & oyle. At the length the Catechumens & lerners of the faith being remoued out of the Church: the Christians proper sacrifice is begunne. At which neither nouices in faith, nor infidels may be present: because it is most subiect to the derisiō of the wicked.
1. Bread & wine then is brought to the priest at the altar, to the end he may do with them as Christ in his last supper did, when he was now going to his death. The chalice betokneth the graue, the white corporace betokneth the white sheete wherein Ioseph did fold Christs bodie when it was laied into the graue, and the paten representeth

the stone wherwith the graue was  
couered. But because all this is  
done only to bring Chriftes death  
vnto our remembraunce, & not to  
burie Chrift againe, therfore the  
priest after ſecret prayer ( whiche  
Chrift alſo vſed in the garden be-  
fore his paſſion) crieth: lift vp your  
hartes, and againe, thankes vnto our  
Lord God, who hath both redeemed  
vs, & left vs theſe myſteries of his  
glorious death, reſurrection, & aſ-  
cenſion. After which praises & than-  
kelſinging by the prieſt: al the peo-  
ple or ſuch as ſupply their place,  
do ſing in the honor of the bleſſed  
trinitie three tymes, holy, holy, ho-  
ly the Lorde God Ofes, bleſſed is he

S ij

that

5.

Math. 26.

6.

7.



## The vse and meaning

that cometh in the name of the Lord,  
Osanna in the highest.

8. The priest now entring into the  
most holy meditations of Chyistes  
death, cōmendeth to God the vvhole  
Church dispersed throughout the  
whole world, and those by name  
for whom he is bound to pray, as  
1. Tim. 2 the pope, the bishop, the king, and  
9. his owne frīdes. And because this  
is the common sacrifice of al the  
Church, he reuerently maketh mē-  
tion of the blessed Saintes which  
reigne with Chyiste, and desireth  
to be holpen by their praiers, whō  
he doubteth not to heare him, be-  
Philip. cause they lyue with Chyist, and in  
cap. 1. him see our necessities, when we  
call

d, call to them, much better then the 1. Reg. 9.  
 prophets sawe their hartes who 3. Reg. 5.  
 he came vnto them for ayde or suc-  
 es cour. And being thus prouided, he 10.  
 le making many tymes the signe of  
 he the holy Crosse, to betoken that 'all  
 ne the vertue & power he hath, is ta-  
 as ken by Chzistes death and passio,  
 nd cometh at the last to take Chzistes  
 his person vpon him, saying in his  
 the name and power ouer the breade,  
 ne= this is my bodie, and ouer the wine  
 ich this is my blood &c. by which wor- II.  
 eth des no faithfull man doubteth, but Math. 26.  
 hō that Chzistes bodie and blood are  
 be= made really present vnder y forme  
 in of bread and wine. In token of  
 we which beleefe the priest lyfeth vp  
 call S iij. the

## The vse and meaning

**Ioan. 3.** The holy Sacrament, to put vs in remembrance, how Christ was exalted vpon the Crosse for vs, and the people adore with godly honor the selfe bodie and bloud, which dyed, and is shed for vs. And then in wordes also the priest beseecheth, the  
**23.** said bodie and bloud of Christ being most acceptable to God in his owne nature, to be accepted also of God in respect of the Church, which being yet sinful, aduētureth to handel & to offer such precious gyftes. And and the faithful soules  
**24.** are comēded also vnto God, to the end no members of the Church may be omitted of the Church in comon sacrifice which toucheth the whole



whole bodie of the Church. And al  
this holy secret actiō is ended with  
the open pronouncing of our lordes  
prayer by the seuen petitions, wher-  
of we may cal to mynde the seuen  
wordes or sayings which our lord  
pronounced alone vpon the Crosse,  
ouer & besides these secret prayers,  
wherin he cōmendeth to his father  
al the Patriarches, Prophets, iust  
mē, & al that euer shalbe saued, whe-  
ther thei were then bozne or no. for  
signification of the which diuerse  
states in the Church, for al whome  
Christes bodie was brokē & vexed  
vpon y<sup>e</sup> crosse, y<sup>e</sup> B. Sacramēt of the  
Altare is brokē into thzee partes,  
& the kisse of peace being sent to the

15.

16.

17.

S

iiiij

fa. l. h.

## The vse and meaning

faithful that are present ( whilest  
they cal for mercie and peace at the  
handes of the lambe of God ) the  
whole sacrifice is receaued either  
by the priest alone, if none other be  
prepared there vnto (as Christ vpon  
the Crosse ended his owne sa-  
crifice alone) or if others be ready,  
they receaue also with the priest, e-  
uen as Christ at his supper gaue  
his sacrament to others also . For  
as S. Cyprian saith speking of this  
Sacrament *Passio est Domini sacri-*  
*cium quod offerimus.* The sacrifice  
which we offer, is the passion of  
our Lord . that is to say , the sub-  
stance which we offer , is the same  
which suffered and rose againe frō  
death.

18.

Lib. 2. c.  
pist. 3.

death.

And therefore although Christ made the sacrifice of his supper at the euening, to declare, that as well the olde Sacramentes as the worlde yt selfe were nowe come to their later ende: yet we offer in the morning, to shew that we take hold of Chrestes resurrection also, and lyue now in a newe state of grace.

And in dede the verie receauing and consuming of the Sacrament by the faithful is a resemblance also of Chrestes Ascension, wherein he was takē frō our sight into the heauens, whence he sent the holy Ghost, euen as the priest (hauing  
now



## The vse and meaning

19. now ended the mysteries with the  
20. collect of thankes geuing) bleisseth the  
people, & departeth into the vestrie  
whence he first came forth. Thus  
1. Tim. 2. are the Obsecrations, the Orations,  
the Postulations and the geuing of  
thâkes made, vvherof S. Paule vvrote  
vnto Timothie. And that according  
to the mynd of S. Augustine, who  
there intreating vpon the woorde  
Oratio, which in greke signified *vo-*  
*tum* a vowe, doubteth not nor say,  
August. *vouentur omnia quę offeruntur Deo,*  
epist. 56. *maximè sancti altaris oblatio.* althighs  
are vowed which are offered vnto  
God, specially the Oblation of the  
holy Altare. where he nameth the  
sacrament of Chyristes supper, the  
obla

oblation of the Altare, and expressely teacheth yt to be offered, and bowed vnto God. Vnto God I say, and not (as the protestantes teache) either by the people only to the priest, or by the priest only to the people. But he sayeth, *Sancti Altaris oblatio maxime offertur Deo.* The oblation or offering of the holy Altare, is most of all offered vnto God.

This may suffice for a brieve instruction of the youth, concerning the most notable and dayly ceremonies of the Church, which who so despiseth, he therein despiseth the whole companie of Christians who

## The vse and meaning

who from the Apostles tyme till  
this hower, haue vsed the sayed ce=  
remomics at the seruice of God,  
as wherby the mynd is prouoked  
to thincke of God, and of holy  
Saintes much more reuerently,  
then otherwise yt would. God  
geue euerie man grace, not to be  
vwise more then he ought, but to be  
humble. and rather to seeke what  
an vnknowē ceremonie meaneth,  
then to laughe at that which he  
knoweth not. For he that by such  
cōtēpt is ignorāt, thal not be knowē  
of God, as the Apostle threatneth.  
And he that seeketh as he ought, thal  
synd, as our sanior him selfe hath  
sayed.

Rom. 12.

1. Cor. 14

Luc. 11.





Catechismus iste Anglico idioma-  
te cōscriptus, lectus & approbatus est  
à viris illius linguę & sacrae Theo-  
logię peritissimis, vt sine periculo cū  
populi vtilitate credā imprimi & es-  
ulgari eum posse.

Cunerus Petri pastor S. Petri  
Loua. 10, Aprilis, An. 1567.

Tractatus item de Ceremoniis Ec-  
clesiæ lectus & approbatus est à duobus  
viris Anglici idiomatis & Theo-  
logiæ peritissimis, quibus iudico meri-  
to & tuto credendum esse: quare sine  
periculo imprimi potest.

Cunerus Petri pastor S. Petri  
Louan. 10. Aprilis, An. 1568.



